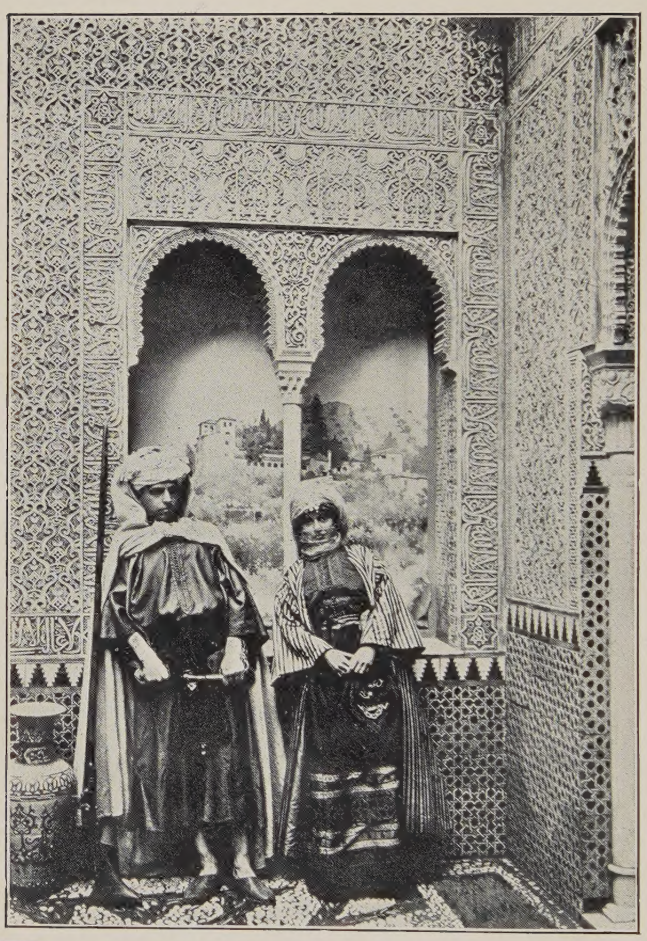

Moorish Interior Effect.

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The Mediterranean Cruise

Describing All Mediterranean Points
Usually Visited in a Winter's Cruise
in Europe, Asia, and Africa

Compiled by
Bruce Millard
Author of "L'Arabe Parlé (Spoken-Arabic)"

Illustrated chiefly from Original Photographs

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TO THE MEMORY OF

LITTLE MARIE

WHO JOURNEYED HENCE A YEAR AGO

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PREFACE

THE MEDITERRANEAN CRUISE is issued to present, in up-to-date, readable form, all pertinent information of All Mediterranean Points, usually visited in a Winter's Cruise, in Europe, Asia, and Africa. Whilst not intended to displace Guides and Guide-books for minor details, it is aimed to interest and supply the **average traveller** or **reader** with **all usual data** of a winter's **Mediterranean cruise:** so that, in fact, the student of these pages may successfully travel thereby **without other descriptive aid**—aside, perhaps, from a fundamental, cursory knowledge of the Languages involved. English or French, preferably both, will usually be found sufficient, along the beaten lines of travel; but, beyond these lines, a "travelling vocabulary" of Italian and Spanish, and especially of Spoken-Arabic, will greatly enhance the value of independently-conducted Mediterranean travel. There is no dearth of suitable text-books for amassing the requisite knowledge of French, Italian, and Spanish; and the writer has issued a convenient text-book entitled "*L'Arabe Parlé* (Spoken-Arabic)" (Garnier Frères, Paris, Publishers), which will present the French or English reader (no acquaintance with Arabic characters required) with the requisite amount of Spoken-Arabic, the common language

of **all Asiatic** and **African countries** bordering the **Mediterranean.**

Seeking no literary style save that of descriptive value, the writer trusts the work may fulfil its intended mission as a **standard up-to-date compendium** for **Mediterranean travellers,** from whom he will be pleased to receive suggestions or corrections for possible re-issues.

BRUCE MILLARD.

PITTSBURGH, U.S.A.
January 25, 1910.

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The Mediterranean Cruise

The Mediterranean Cruise

I

PALMA (BALEARIC ISLANDS)

THE purpose of this work being to set forth merely such **representative Mediterranean points,** off the line of European land-travel, as may most readily be visited **in a winter's cruise,** the writer may be pardoned for selecting at the very outset to describe something of the Balearic Islands. They marked the first stage in my own travels, which began and ended at Marseilles and which it is the intention primarily to depict here; and are well worth the traveller's notice, either for a visit or for a longer sojourn.

As I am neither a slave nor averse to guides and guide-books, these chronicles will serve to list mainly what scenes and data have impressed me as of most distinctive value along the route chosen—sometimes perhaps at the expense of preconceived orderliness; but the interest of the volume should not suffer from

that account. It has been said that "facts are as we see them"; and again, that "our senses are cheats": between the two, tolerably, lies the truth—and that at all events I shall aim always to portray. It will be my further aim to treat the subject-matter in as general a form as possible, having recourse to the personal mainly to introduce experiences more or less characteristic, the like of which may, or may not, fall to the lot of other travellers: rather, however, would I inform a few, than amuse a multitude; therefore the necessarily long chapters on Cairo, Jerusalem, and Constantinople, required for their respective plethora of standard data alone, must not be construed to predicate lack of personal pabula for the sightseer—but quite the reverse. Perspicacity of diction and perspicacity of description are not wholly consistent in a scenic treatise: and the reader who has experienced the difficulty of understanding whether short cursive sentences are to be taken as cumulative of the same thing or disjunctive of separate things, where the whole description deals with a locality or subject-matter previously *terra incognita* to him, will pardon the frequent use of colons and elliptic interjections, for periods, in the effort of avoiding such confusion, as well as of securing brevity and continuity, of description. The pictures may lack brilliance of selection but will serve to illumine the narrative progressively at the scenes they represent.

To begin—it is well to outline briefly the **route and time taken,** incidentally condensing the result

of three partial trips on the writer's part, together with the mention of a few points not included therein, into the compass of a single winter's cruise, as may readily be done in practice—the figures subjoined being inclusive of journey and visit in each case:

Marseilles to Palma (Majorca)	2 days
Palma to Gibraltar	2 "
Gibraltar to Tangier	2 "
Tangier to Tetuan	1 "
Tetuan to Algier, including Blidah	4 "
Algier to Tunis, including Carthage	3 "
Tunis to Tripolis (Tripolitana)	2 "
Tripolis to Alexandria	3 "
Cairo, including Memphis and return to Alexandria	6 "
[Up-Nile trip to Assuan, including Luxor-Karnak (Thebes), etc.— 5 days]	
Alexandria via Jaffa to Jerusalem, including Bethlehem, Jericho, etc.	6 "
Jaffa to Beirut, including Baalbek and Damascus	4 "
Beirut to Smyrna, including Ephesus	2 "
Smyrna to Constantinople, including Black Sea	4 "
Constantinople via Piræus to Athens, including Eleusis, Mycenæ, etc.	5 "
Piræus to Malta	3 "
Malta to Syracuse, Messina for Taormina, and Palermo (Sicily)	3 "
Palermo to Cagliari (Sardinia)	1 "
Cagliari to Ajaccio (Corsica)	1 "
Ajaccio to Marseilles	½ "
There is thus allowed for the regular itinerary, a period of	54½ days

—or if the Up-Nile trip be included, the whole may be accomplished comfortably in the space of two calendar months.

Of course the same route may be covered in a less or a

much longer time; some of the points indicated may be dropped, others substituted or added—the possible combinations are very great; and I content myself merely with suggesting the arrangement which strikes me as most comprehensive of the main points of present interest, according with the declared purpose of this work. As to the period of year for such a cruise, I must follow more or less approximately the dates of my own travels, in order to invest each place with its proper *couleur locale* as I have found it. In the estimate of sea-passages, it is assumed that the vessel chosen can, where required, maintain opensea steaming at the rate of sixteen knots an hour; although between most points a considerably less speed will suffice, by reason of the arrivals being timed merely to secure morning landing.

We will assume that the Christmas and New Year holidays have been spent at "home"—wherever that English-speaking place may be—and that the traveller finds himself on the comfortable eve of realising such a Mediterranean trip as we have premised. **Leaving Marseilles** one late afternoon towards the middle of January, we proceed down the great harbour, busy with the shipping of all nations, of this the greatest Mediterranean port, past the **Isle** and **Château d' If** and a few other isles, with the sombring grey of night already succeeding to the sunset, out upon the broadening waters of the Mediterranean. High above the city, as it recedes from view, rises the Church of **Notre Dame de la Garde** on its Mount—emblemising that Christianity which is the faith of Europe and America.

For those who are not good sailors, **the Mediterranean** can prove anything but a land-locked mill-

pond, even to a 6000-ton vessel. Particularly for the first night from shore some previous experience in "nautology" is highly valuable, however intrepid the traveller or his resolutions as he entrusts himself upon the deep. I confess to having crossed the broad Atlantic over a score of times, in vessels varying in tonnage from 2200 to 25,000; still, as I meditate on that first night out, misgivings seize me with sobering effect in the anticipation of each fresh venture. Sea-sickness has been ascribed to the super-excitation of balance-fluids in the brain, and as the best preventative we are recommended to keep quiet—pathologically and physically. There is no question, the advice is good: get out on deck, do not attempt to walk about or be entertaining, but, settled warmly in a deck-chair under plenty of wraps, keep the head well back against a pillow and the eyes drowsily closed—until the arrival of the deck-hands stowing things away for the night drives below to the state-rooms; or, if of the fortunates able to possess a deck-room, the programme may be varied by retiring earlier. Thus unless an unlucky storm strikes down all calculations at the outset, even limited sailing-powers may often be trained to the necessary sticking-point.

The lights of shore had some time disappeared; the moon and stars were shining out of the cloudless, celestial expanse, making more real-like the flow of the long crestless swells which quartered with our course: it was the hour for retirement, when the lights of two French transports inbound appeared off our port side; and, as they passed, the notes of the

Marseillaise came to us across the waters from the crowded human freight upon their decks. One of our sailors remarked that they were French troops returning from several years' service in Madagascar. If this were so, I reflected, it was no wonder they sat up late for their first re-glimpse of their native land, than which for pure delight of living there is none fairer under the canopy of heaven. And as I went to my stateroom, there lingered in my ears the inspiring strains of that national air, with its gathering volume of martial sound, the expression of free-born men, marching dauntless for their rights, bearing justly the name of that great city whose people, poor and sadly ignorant the mass of them, have yet known to be among the foremost in abating the yoke of titled oppression, in the one great republic of the Old World existing to-day in this twentieth century of Christian fraternity and civilisation—outside of some quasi-tribal, quasi-protected federations like Switzerland.

The following afternoon we were running leisurely along the north-western shore of Majorca, rising almost precipitously from the water's edge to heights of 3000 feet and upwards; and, rounding the western promontories, that night we dropped anchor in the harbour of Palma, after a course of 320 miles, generally S.S.W., from Marseilles.

Geologically the **Balearic Islands** are a continuation of the same upraised belt on the earth's surface as the Sierras Nevadas in Spain. The name "Baleares' is claimed (not without serious disputation) to come

from the Greek βαλλειν (=to throw)—reflecting the aptitude of the early islanders with the sling. Originally embracing only Majorca (in Spanish, *Mallorca*) and Minorca (Spanish, *Menorca*), the term has now long included also the smaller, more westerly islands of Iviza and Formentera; and besides the four islands named there are a few very small isles, some of them scarcely more than reefs.

The Baleares have a total area of 1935 square miles, with a population of 325,000. The group constitutes the most peaceable province of Spain, requiring a minimum of police force. Majorca is much the largest of the islands, possessing an area of 1350 square miles, with a population of 250,000; and a visit to its shores gives a sufficiently general idea of the entire group. The Baleares seem to have been occupied by a considerable population **from prehistoric times**—with successive settlements of Celts, Phœnicians, and Greeks. The **Carthaginians,** after having established their extensive sway in Africa, possessed themselves of the islands, known then by the name of the "Gymnesias"; and **Hannibal,** the great Captain-General of the Carthaginians, according to ancient tradition was born in the Baleares, and owed a great part of his victories to the assistance of the famous Balearic "slingers." The islands then came under the **dominion of the Romans;** during whose sway local tradition states that St. Paul visited their shores to preach the new Christian religion—the bishoprics of Majorca, Minorca, and Iviza being shortly afterwards founded. Invaded in the fifth century by the Vandals, and

later dominated by the Goths, the Baleares in 798 fell under the yoke of the Moors: the history of the islands during the **Arab domination** is little known; but it is known that towards the end of the eleventh century they constituted an independent kingdom of considerable power, much addicted to piracy. In the beginning of the twelfth century the islands were captured by Pisans and Catalans under the orders of Berenguer III., Count of Barcelona; but the glory of definite conquest from Moorish thraldom belongs to Don Jaime I. of Aragon, who on December 31, 1229, founded the kingdom of Majorca, adding afterwards to it the islands of Minorca and Iviza. His son Jaime II. founded towns, and fostered commerce and industry: the dynasty, however, was short-lived; and, following the reign of Sancho, Jaime III. died conquered by Don Pedro IV. of Aragon in the battle of Lluchmayor; whereat the kingdom of Majorca was annexed to the crown of **Aragon**, becoming later therewith united to that of Castile. During the War of the Spanish Succession the British took possession of Minorca; which they held then for a period—as also for two subsequent periods in the same (eighteenth) century; the island being eventually restored to Spain by the Peace of Amiens in 1803.

The **climate of Majorca** is remarkably mild and pleasant—the mountains, bordering the northerly coast-line, giving shelter from the cold gales of winter, whilst the heat of summer is tempered by the prevalent sea-breezes. The other islands are not quite so favoured as Majorca, in winter at least; as the

north winds, with no natural barriers to frank, blow over them with great fury at times. Snow occasionally comes for brief intervals on the Majorcan mountains; elsewhere it is rarely seen in the islands. The **scenery** of Majorca is diversified and beautiful; with a luxuriousness of vegetation, in some of the valleys, unsurpassed in Europe. The mountains are terraced for cultivation purposes; and, mingling with fields of wheat and flax, are vineyards and orchards of orange, lemon, fig, almond, and olive trees. A system of great reservoirs, originated by the Moors, takes care of the water-supply, which otherwise might be a serious problem in the summer months. A number of windmills are to be seen, to the eastward of Palma a continuous line bordering the shore for a considerable distance.

Palma, the largest town of the islands, with a population of about 75,000, occupies a picturesque situation, with a south-westerly exposure, at the head of a fine bay; on the landward side it is encompassed with ramparts, being the seat of a considerable garrison, whose efficiency is supplemented by some harbour defences against direct sea attack. As obviously to be expected, the city presents a generally Spanish aspect, the streets, architecture, and people being such as to be found in Southern Spain, where also is an admixture of Moorish with the genuine Iberian types. The name sufficiently predicates a place of select, sub-tropical features.

Palma may be comprehensively seen in a day: for a longer stay it possesses many **claims for the winter**

visitor,—its own agreeable climate and situation, rivalling the best of the French-Italian Riviera; the facility from it as a centre of visiting the rest of the island and the other islands; and last but not least, the presence of good hotel accommodation at very reasonable rates. The best **Hotels** are—the *Grand*, new, in the Plaza de Weyler; *Mallorca*, on the Calle del Conquistador; less expensive, *Vapor*, *Balear*, and *Continental*.

Among the **"Monuments"** of Palma (using "monument" in the convenient French sense of "show-place") the **Cathedral** occupies the first place—having been founded in the thirteenth century by Don Jaime "El Conquistador" ("The Conqueror"): its exterior is majestic in plan, and very beautiful in details, the door towards the sea being especially praised for its correctness and beauty of Gothic style: the aspect of the interior is severe, and somewhat sombre, the chasteness of the prismatic pillars, in two tall lines of seven pillars each supporting the roof, compelling attention, but the choir occupying the centre of the nave destroying in great measure the magnificence of the effect. The oldest part and the best decorated is the **Capilla Real** ("Royal Chapel"), whose walls are covered with beautiful tapestries; in the centre is the sarcophagus of Jaime II., and until very recently the royal corpse in its shroud used to be exhibited to visitors as one of the show-features of the building. The treasures of the Cathedral are rich, notably six large candelabra of silver; the visitor is also shown a piece of the Cross,

Considering His Fortress Menaced.
Paseo del Borne, Palma.

three thorns from Christ's crown, a portion of His tunic, and various pieces of the veil and *camisa* of the Virgin.

The Cathedral rises imposingly from the water-front, at a short distance to the right of the Mole: immediately to the left of the Cathedral is the **Palacio Real** ("Royal Palace") styled also *Palacio de la Almudaina*, with Roman and Moorish features mingled in its somewhat bizarre construction. This former residence of Majorca's kings contains three interior patios, a chapel, gardens, and walls flanked with towers—which towers formed part of the fortifications of the still earlier castle that guarded the ancient Port, then extending farther into the city; and this ancient castle, which the Arabs called La Zuda, had been erected over an older Roman fortress. The interior of the palace contains some beautiful remains of Gothic architecture, and a number of curious old documents—the building being occupied to-day by the Captain-General, the Audiencia, and other governmental offices and officials. Behind the Cathedral is the **Palace of the Bishop,** in a fine situation, but offering little of interest aside from some fine old portraits and its chapel in good Gothic style. Penetrating a little farther into the city, we come upon an ancient **Moorish Arch,** one of La Zuda's gateways, spanning the narrow Calle de la Almudaina which parallels the water-front: a couple of squares eastward in the transverse Calle de Serra are to be found some **Moorish Baths,** in the garden of a private residence. Northward two squares the

Convent of San Francisco, with its large church, abuts on the Plaza of the same name—the interior of the convent, occupied to-day by the Æsculapian Fathers, rich in artistic features, especial mention being made of one of the cloisters as a precious model of Gothic architecture; whilst the church contains the modern mausoleum of Ramon Llull, a renowned Majorcan of the thirteenth century. One square eastward is the Church of Sta. Eulalia, founded before the Conquest, and, from serving for a time as cathedral, having enjoyed the privilege of being a refuge-sanctuary for criminals: behind this church is the **Casa Vivot,** the palace of the Marques de Vivot, a large edifice notable for its ornate *zaguan* and staircase. Returning towards the Port by the Calles de Cort and de Palacio, we pass the **Casa Ayuntamiento** (Municipal Building), the **Palacio de la Diputacion Provincial** (Provincial Assembly), and the **Circulo Mallorquin** (Majorcan Club)—the interior of the last named meriting a look-in. Crossing the Calle de la Marina, which is the main street running inland from the Mole, we come to the second "monument" of Palma in renown—the **Lonja,** erected in the thirteenth century as an "Exchange" (which the name means), testifying to the commercial importance of Palma in those days, and now serving as a Picture and Archæological Museum; its rectangular exterior, flanked at the angles with turrets, is in the purest Gothic style, the interior being of one piece with six delicately fashioned pillars supporting the vault of the roof.

The life of Palma centres in the **Paseo del Borne,** a straight promenade lined with shade-trees and flower-decked pillars and parterres, into which the Calle de la Marina leads. Conspicuous on a height to the westward of the city is the **Castle of Bellver,** a curious product of the Middle Ages, flanked by four towers and some smaller turrets, with an open inner court-yard encircled by two galleries one above the other—from the castle a fine view being obtainable. Descending from the Castle of Bellver to El Terreno, by the water's edge is a tower called Porto-Pi ("Port-foot").

The Palmans take life good-naturedly, if also somewhat indolently, after Spanish style, from a British or American view-point. The most prosperous class appears to be the clericals, who are well-dressed, contented-looking, and intelligent. The soldiery present a general lack of precision in their dress and on march—although, mounted bareback, they ride with intrepid daring and skill: like the civilians of the place, they spend most of their time in *dolce far niente* fashion; at which periods numbers of the fair sex, themselves with nothing more strenuous to do, select the barracks' entrance as a sort of impromptu *tertulia.* I undertook to secure a photograph of one such gathering—when the officer on guard, mistaking the intention and evidently considering the inviolability of his fortress menaced, hastened forward good-naturedly to intercept the calamity. It must be remembered that nowhere in Europe, or elsewhere, is **photographing** of fortifications permissible; and

frequently, even when the same has been done unwittingly, awkward results may attach, in the confiscation of the camera or film, with sometimes the exaction of a fine besides. The foreigner arriving in our own land is presumed, at his peril, to know—and observe—all of our intricate laws and petty police regulations: and it may sometimes be expected that we, journeying abroad, may be held to a like accountability. The populace is not averse to the operations of the kodak artist, even beautiful young women obligingly "assisting": the bright sunlight, however, being hard on the features, they are sure to affect the shade, which by reason of the general narrowness of the streets is apt to produce disappointing results. On an upper promenade, commanding a fine view of the city and the bay, I turned my camera on three priests, who were sauntering gaily along the broad, gravelled path. Two of them took the liberty good-naturedly: the third recovered the same sense of genial tolerance before many steps, and turned in token thereof to raise his hat to me. I promptly reciprocated—and reflected: what usual-minded citizen of another country, whether in orders or out of them, on being similarly selected by the itinerant sightseer for as questionable distinction along his ordinary walks in life, would do as much!

We have noted the imprint of Moorish domination remaining in a number of features of Palma: it is further seen in the architecture of some of the residences, which, with unlikely-looking exteriors lining narrow, ill-kept streets, yet may possess interiors

of delicately ornamental workmanship and inner courts of Moorish design with high-walled gardens in the rear. Another evidence, now practically obliterated, was the grouping of the Jews, called "Chuetas" (cf. *Ghetto*) in a quarter by themselves.

The amenities of Majorca as a whole can be estimated only by a tour of several days. **A railway,** about forty miles long, traverses the island from Palma to Manacor; besides which there are two branch lines. **Manacor** (with a good **hotel**—*Fonda de Femenias*), the second *poblacion* of the island in size with 15,000 inhabitants, is an industrial and agricultural centre near the east coast; and the traveller, content to give half a day to Palma, may take the 2 P.M. train thence, arrive at Manacor 4.30, and thence returning by the 5.15 train arrive back at Palma at 7.45 P.M. There are some famous caves near Manacor along the coast; and a still more famous one near **Arta** (*Armengol's Inn*) to the north-eastward. However, the most attractive section of Majorca is that to the northward of Palma, not served by railway, but affording a most charming drive: at two hours along the way (passing en route the Château de Raixa, country-seat of the Count of Montenegro with interesting museum) is **Valldemosa** ("Valley Beautiful"), with a fine old convent, now furnishing summer quarters for Palmans, where Georges Sand wrote her book, *A Winter in Majorca;* thence a half-hour's further drive to the north-west brings us to the coast amid majestic scenery. Here **Miramar,** the enchanting seat of the Archduke Luis Salvator of Austria,

one of the sights of Majorca (permit to view which should be obtained from the Archduke's Agent in Palma), is found among hanging gardens and fountains, some five or six hundred feet above the Mediterranean: and in the heart of the woods, by the roadside, is a "*hospederia*," or public guest-house, erected by the Archduke for travellers, who may here receive for three days free quarters, bread, and wine—catering for themselves beyond that. Holding eastward we reach the beautiful valley of **Soller,** famous for its oranges and as the chief port on the north side of the island. Eastward from Soller is probably the wildest but most fascinating excursion of the island, by a mere bridle-path, passing through dense woods and dangerous, picturesque defiles, El Barranch and El Gorch-blau, and over lofty heights, En Torrella and Puig Mayor, to the **Monastery of Lluch,** surrounded by mountains—visited devotionally by the inhabitants of the whole island, being more conveniently reached by carriage-road from **Inca,** the midway station between Palma and Manacor.

Separated by some ten miles from the extreme southern point of Majorca is the small island, **Isla Cabrera** ("Goat Island"), where in 1808, 8000 French troops were brought prisoners from the battle of Bailen, one fourth of their number dying of their privations in five years: before reaching Cabrera is the tiny islet, **Isla Conejera** ("Rabbit Isle"), the reputed birthplace of Hannibal, with the ruins of an Augustine monastery the only vestige of human occupation to-day.

Minorca lies twenty-seven miles E.N.E. of Majorca, with an area of 280 square miles, and a population of 44,000. The capital is **Mahon,** with a population of 16,000 and one of the finest ports in the Mediterranean: surviving evidence of the British occupation of the island in the eighteenth century exists in Mahon to this day in the use of many English words, more or less maltreated. Mahon is still a favourite place of call for the British fleet.

Iviza (or Ibiza—*v* and *b* before the present Spanish orthography being largely interchangeable), the third island of the Baleares in size, lies some forty-four miles S.W. of Majorca, and only fifty miles from the Spanish mainland. It has an area of 230 square miles and a population of 25,000, the majority illiterate—whence may come its greater lawlessness, as compared with Majorca and Minorca. **Iviza town (hotel**—*Fonda d'Iviza*), with a population of 5000, possesses some interesting old houses and fortifications; its somewhat shallow harbour, however, is none too savoury. The inhabitants retain some ancient customs and costumes, on Sundays dancing a very solemn dance to the accompaniment of fife, drum, and castanets, outside the town.

Formentera, the fourth island in size, with 35 square miles and 1700 inhabitants, lies some six miles south of Iviza—reefs almost connecting the two islands. It still raises much corn (*Frumentum*, meaning "corn," being its Roman name) and ranks as the healthiest of the Baleares, with a mortality of 13.5 per thousand, as against 21 in Minorca, 22 in Iviza,

and 26 in Majorca. It lies quite outside the ordinary traveller's beat, with no regular steam communication, and no hotel; and, as in the case of Iviza, the inhabitants have no knowledge of English.

II

GIBRALTAR

From Palma to Gibraltar is a course of 540 miles—S.W. to round Cape Gata on the Spanish mainland, and thence W.S.W. paralleling the general coast-line, with the snow-capped Sierras Nevadas dominating the scene in the background for a considerable part of the way. Leaving Palma at nightfall, the traveller wakes up the second morning after to find the vessel anchored off Gibraltar, in the extensive Bay of the same name lying between the Rock on the east and the curving Spanish mainland to the north and west. Contrary to general expectation, **Gibraltar** at Europa Point, its southern extremity, is not the most southerly point of European mainland—which is at Tarifa Point in Spanish territory on the Straits beyond the Bay.

The main elevated axis of the Rock runs north and south, very close to the east side, so that the population lives on the west slope, facing the Bay. The greatest elevation is 1400 feet, at **O'Hara's Tower**—other points being almost as high. The area of the Rock is but $1\frac{7}{8}$ square miles, with a population of 28,000—one fourth of whom are military. The one

"Grand monument" of Gibraltar to the sightseer, is the view, from the Bay, of the **Rock itself.** The general aspect of this has been compared to a "lion couchant," with the head to Europe and the tail to Africa—or mayhap it is the other way: the traveller must fancy for himself which theory he prefers. Anyway, it is Gibraltar—vaunted as earth's strongest fortress; and the value of the scene grows on the beholder with the longer inspection.

The deep harbour of 260 acres was in course of construction at the time of the writer's visit being portrayed; and, as there was a stiff gale blowing, the landing in a small boat, towed by a companion-sized launch, was anything but an agreeable morning experience. Encased in oil-skins, I watched the seas as they buffeted our bows, and endeavoured to "duck" as they broke over, although sometimes they ducked first.

Gibraltar has a number of good **Hotels**; of which I selected the *Bristol*, as alike central and quiet, overlooking the gardens of Cathedral Square, across from the Anglican Cathedral (so distinguished from the Roman Catholic Cathedral of the place): other central hotels are the *Cecil*, *Grand*, and *Royal;* less expensive, the *Calpe*, *Metropole*, and *Four Nations;* whilst the *Europa* is agreeably situated overlooking the Bay at the south: there are also numerous *boarding-houses*, kept by British people.

The name "Gibraltar" is a corruption of the Arabic "*Jabal Tarik*" (="Tarik's Mount"), dating from the crossing of the Moors under Tarik ibn Zeyad

Anything but Agreeable Morning Experience.
The Rock Itself.

from Africa in the eighth century, when the site was selected by them for a fortress and named after their leader—although for a time it was also given the name of "*Jabal al-Foutah*" (="Mount of the Entrance"). The British captured the place in 1704; and, in spite of some sieges, it has remained in their possession ever since. Heretofore Gibraltar has not commanded the Straits, as popularly supposed and claimed—except as a strategic base for a fleet operating from an inadequate harbour. Now, with the increase in the range of projectiles and flash-light efficiency; with, too, the completion of its extensive harbour-works and higher galleries—the claim may be made with more truth. On the other hand, the claim is made that against the assaults of modern, long-range artillery, trained from securely concealed emplacements beyond the Spanish hills, the Rock would be untenable: I should hate to be in one of the galleries during a bombardment, from the result to the tympana alone. The resident population is mainly Spanish, to whom the sobriquet of "Rock-scorpions" is given: there is also a considerable admixture of Jews and sojourning Moors, Maltese, and East Indians, with their distinctive wares, in the trading element.

North-town, which is the town proper of Gibraltar, occupies the northern third of the settled slope, extending from **Old Mole Gate,** where the landing is made, to Southport Gate at the Alameda Gardens: in it are found the life and the business of the place—at least for the tourist in the usual tourist season,—

the usual hotels, and view-places, including **"The Convent,"** originally erected in the sixteenth century as a Franciscan monastery and now the residence of the Governor. The **Alameda Gardens** constitute a delightful breathing-place in the centre of the Rock's populated area—according to Mark Twain, being tastefully planted with geraniums and cannon; by their northern limits, running up from the water's edge, are **"Ragged-Staff Stairs,"** where the British, under Admiral Rooke, effected their landing in 1704. South of the Alameda is the **South-town,** with attractive villas and grounds, including the Governor's cottage for hot-weather use; and, beyond, the Rock ends in a blunt promontory at **Europa Point.**

Every one who goes to Gibraltar expects to see, besides the "show" of the Rock itself, two much-heralded characteristics of the place—its galleries and its monkeys. The **Galleries** have an aggregate length of several miles; they are hewn interior passages or tunnels traversing the living rock, with frequent port-holes so contrived that the great guns can be trained on any possible (accessible) assailants and the gunners themselves remain secure from fire. The newer galleries, with the longest-range ordnance, are in the upper parts of the Rock, and are not shown to visitors. Permission, however, is usually obtained to visit the older galleries, which have the advantage from the lower situation of being also more accessible —the entrance being from the Artillery Barracks in the north-west edge of the Rock. On my way there, while ascending a narrow path, which presented

some of the aspects almost of a defile, I had my attention attracted to two of the apes or **monkeys** of the place, perched high overhead on a steep front of rock dominating the path. There was a cold north-east wind blowing, and they had come round from their more usual haunts on the east face to enjoy the more sheltered exposure overlooking the west. Wishing to satisfy myself as to the absence of their caudal rights, I commenced a gesture of throwing a stone at them—when my companion, a well-known physician of the place, quickly counselled me to desist; as in all probability the monkeys would take up the challenge, and retaliate—but by no means in jest. And he told me of instances where painful injuries have been received from stones cast by the brutes when enraged. I had, however, the satisfaction, from the ruse, of satisfying my curiosity on the mooted physiological question. Although, as premised, the monkeys are an integral show-feature of Gibraltar, they are not a large community—in this respect resembling the storks of Holland, which I have found most conspicuous by their absence from the vast majority of housetops. Like the storks, too, they appear to be generally unprolific, as their numbers are not increasing.

Close by the entrance to the show-galleries is the **Moorish Castle,** now mostly in ruin, part of it being used as a prison. The low **neutral strip,** immediately to the north of the Rock, connecting it with the Spanish mainland, serves an admirable purpose as a peaceful recreation-ground for the outdoor, athletic

spirit of the British, who there engage in horse-racing—on a fine permanent track,—polo, cricket, football, and other sports in season.

Gibraltar can be seen in a day; but it is better to give at least two days, to gain something of the spirit of the place. At different times in the day will be heard the music of the various military and marine bands, the fife-and-drum of the regular line rendering "God save the King" or "Soldiers of the Queen," and the bagpipes of the Highlanders giving forth "The Cock o' the North" or "The girl I left behind me," to the tramp of marching feet at the changes of guard morning and evening or at some afternoon concert in the Alameda Gardens. The Rock's population, civil and military, permanent or visitant, is subject to certain **stringent rules.** The entire civil population, in the event of any strategic crisis, is liable to be ordered forth from the place; for which reason not a great deal of money is invested by them in their homes and business places. It is **forbidden to sketch** or make notes when near the fortifications, and these are apt to loom up at the most unexpected points. Also, the various gates are closed at the evening gun, although up to a later hour the same may be passed on a permit easily obtained. During the construction of the extensive harbour improvements, a memorable sight has been to see the army of labourers being marshalled forth beyond the gates before the closing hour—the squad in charge of deportation seeing to it that none should escape behind. **Licenses for residence** or sojourn must be obtained:—

but as to all such local regulations you are usually cared for by your hotel-keeper, whose interests make him, in more senses than one, also your keeper.

As to **climatic conditions**—Gibraltar, like the Baleares, suffers from a lack of rainfall in the heated period, to countervail which the excess precipitation of the winter months is carefully collected and stored in large cisterns. The place is like an oven in the still days of summer; upon the other hand it is not over-protected, suffering from occasional fogs and severe south-westerly gales at any season, and from the cold north winds in winter. Still, the visitor will usually find conditions suitable enough for his comfort in the customary Mediterranean season.

III

TANGIER (MAROCCO)

Leaving Gibraltar early in the forenoon, after two nights' delicious sleep on shore (by our strict scheduled itinerary for this work but one night allowed), we proceeded down the bay in the teeth of a stiff south-westerly gale. The coal-hulks and seemingly abandoned craft to the right of our course, as we headed for the straits, plunged heavily at their cables; yet colliers and steaming-vessels were engaged, lashed with stout hawsers to the hulks, in the active discharge or lading of coal respectively. Weathering **Tarifa Point** (whence comes the word "tariff," from the tribute formerly levied by the pirates infesting the place on all craft passing the Straits of Gibraltar) we stood out in the broad Atlantic, and after an uncomfortable "trajet" of nearer four hours than the advertised two, we dropped anchor in the **roadstead of Tangier.** I do not know why such an anchorage should be termed a roadstead or roads—unless it be that unlimited opportunity is afforded for riding up and down any waves going, when at anchor there.

Almost before the anchors were dropped, we were in wireless communication with a number of native

landing-boats, dancing up and down on our lee side, the gale being now almost directly from the west. Or rather, the crews of these boats were in tireless communication with us—each oarsman yelling to the breaking-point of his lungs on some separate line of objurgation of his own. Moors, barefooted, barelegged, and barefaced—most of them also with bare spots showing at other parts of their person—I have seldom seen a more ruffianly, trustless-looking set of scoundrels in appearance; and it was amongst my experiences of their country before getting away from it that they did not belie the promise of their looks. It was a question at first, whether a debarkment was practical: after a little parley, however, most of us decided to risk it; and with our suit-cases and other permissible hand-baggage, we were eventually deposited from the ship's ladder into the landing-boats—the Moorish crews clutching us singly and stowing us away with a celerity and dexterity of movement that at least provoked breathless admiration. Then, after some all-round profanity, when several of them had received the sharp corners of our suit-cases on unexpecting portions of their anatomy, we pulled away in the direction of the landing-pier. To me, facing the bourne which we fondly hoped to reach, it seemed as if all the efforts of our oarsmen simply kept the lumbering craft bobbing up and down, and that that mile-hiatus between the vessel and the pier was irreducible. Short cruise as it might be styled, it was like the widow's cruse of oil, and seemed to become no less. Only by turning

to gaze back at the ship did I gain any reassuring sense of progress.

These landings are among the worst features of a Mediterranean tour; and the larger the vessel which conveys you, the more frequent and longer are your experiences with landing-boats. The particular *shakh-toura* on which I rode on this occasion was propelled by six Moors, sitting separately on the forward benches with an oar apiece—there being the like number of passengers of us huddled together with our baggage on the two stern seats as ballast beside the steersman. The "modus navigandi" was for each rowing Moor to push the tip of his oar away forward, rising the while to a standing posture with his toes pinioned to the bench in front of him as he faced aft; then, at a cry from the particular ruffian who called himself *kobtan* all threw themselves back suddenly in unison with the oars, until a sitting position was reached again.

At length we neared the landing-place; but, before we were suffered to debark, we had our first actual experience of Moorish financial methods, when the *kobtan*, dropping his oar,—the other oarsmen dallying on theirs,—came back among us to collect our fares and bakshish—the latter demanded as a matter of course, and equally of course received as insufficient.

The next difficulty was at the **landing-place.** It seemed as if a large portion of the male population of Tangier was there by express appointment—as having been engaged by each of us "first" by some method of telepathic signals unfelt by ourselves—

to convey us and our baggage to our severally selected hotels: this, of course, in expectation of the regular tariff-price plus bakshish to follow, as the next line of expenditure on our list. One man, however, with whom time was more precious, stuck a grimy paw at me as I was stepping from the boat, nearly sending me over the gunwale into the water; and then calmly exhorted me for bakshish for assisting me to land. It was my privilege even then to know a few words of spoken-Arabic, and I told him unmistakably in that language certain things about his ancestors which must have gone straight to his heart, as he vanished at once from view without tarrying to collect.

Tangier is about thirty-five miles S.W. of Gibraltar. For the **landing tariff,** including bakshish, a *peseta* per person is enough. Immediately on landing, the custom-house is encountered—the charge per ordinary box for a porter being a half *real-vellon*. **Money** is reckoned conveniently in Spanish silver money, of which a *peseta*, containing one hundred *centimos*, is worth nominally as much as a franc (which the natives are sure to demand instead), actually about sixteen cents United States money. Figuring, however, is often done in Spanish dollars and *reals-vellons*—there being twenty *reals-vellons* in a dollar of five *pesetas*. A *moozoona* is a native coin, containing three small *floos*, the last of so insignificant value that a beggar will not stoop to pick one up.

Marocco—still styled by courtesy an empire, the name of whose present ruler is Muley Hafid—has an ill-defined area of about 220,000 square miles,

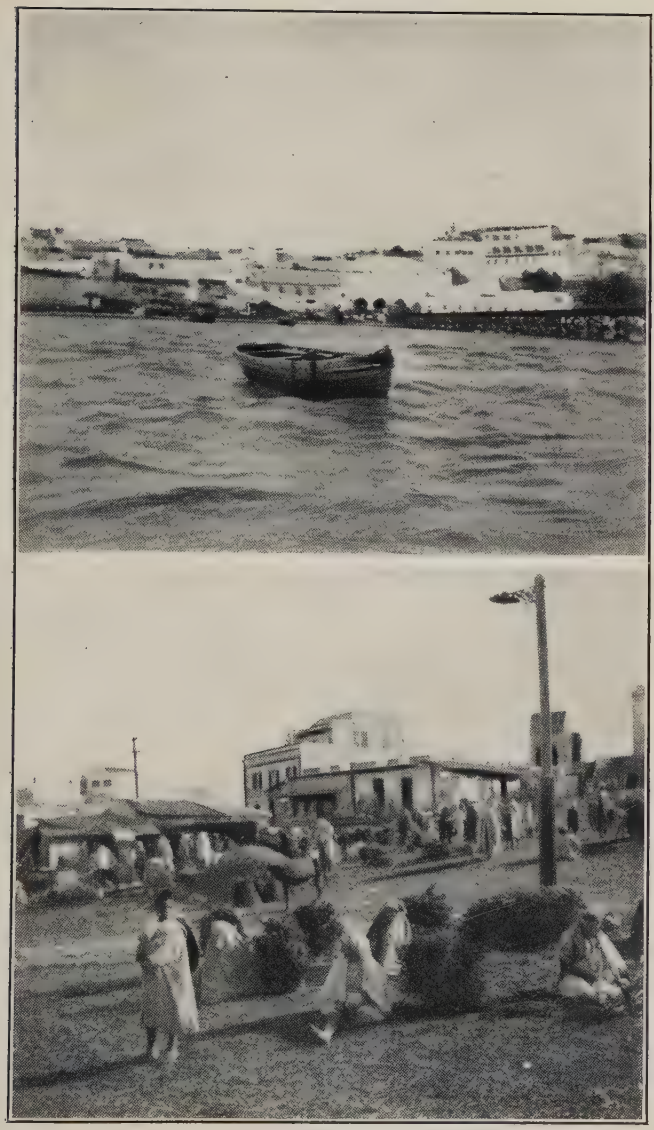
with a population estimated to me by well-known residents of Tangier at 4,000,000. In the height of Moorish power, in the twelfth and thirteenth centuries, the empire included Southern Spain and part of Portugal and extended to the borders of Egypt. The Moors—or rather, in their present more limited sense, the Maroccans—call their country **Marakkech, or Maghreb-El-Aksa:** the former appellation taken from the capital city of that name, and the latter signifying in Arabic "The most West." Whilst the name "Marocco" suggests to us an Arab country, it must not be overlooked that the **Arab population,** although the **dominant,** on the whole is far from constituting numerically the **predominant** type—which is the **Berbers,** mainly inhabiting the Atlas regions, not only of Marocco, but of Algeria, Tunisia, and Tripolitana as well, and claimed in part origin to represent the oldest white race of which there is any historical record. The name "Berber" is evidently onomatopœic, the ancient Romans styling the natives *Barbari* ("Barbarians") from a suggestion in their speech (however, there is in Arabic a word *barrié*, signifying "country," which might suggest an etymologic connection): from this comes the appellation of "Barbary States." It is somewhat noteworthy—but by no means remarkable—that from their other name "Riff" is said to come the word "ruffian." These Berbers—generally styled *Amazighs* or *Kabylés* in the northern, and *Shuluhs* in the southern, parts of Marocco; *Kabylés* in Algeria, Tunisia, and Tripolitana; *Tibboos* between Fezzan

and Egypt; and *Tuariks* in the Sahara—are mainly of the **Hamitic race (not black**, as very popularly supposed), connected with the ancient inhabitants of Egypt and the original Ethiopians (so, too, not black), with an admixture from Aryan tribes settled among them from very early times. The language they still speak is said to be nearly related to that of ancient Egypt and also to the Celtic. The Kabylés or northern tribes of this unquestionably Caucasian race—the term *kabilé* in Arabic signifying "tribe"—are naturally no darker than Southern Europeans; and if allowance be made for the darkening effect of a more southern sun, it will be found that many of them exhibit as light a complexion and hair as encountered among Northern-European peoples. The **name "Moor"** was originally of Berber application—the Romans using the word *Mauri* (from *Mahur*, the Berber word for "West") to designate those early inhabitants of the Atlas regions. The name has, since, long been **applied to the Semitic invaders**—the Arabic element of the population; and, as neither these, nor for that matter the southern Berbers, have hesitated to cross their blood with Negro strains, from this infusion we get the frequent implication of "blackness" in the Moorish physiognomy.

Marocco has **no railroads,** and **no roads** worthy of the name; yet, in spite of this and of the constant internal turmoil, the trade of the country tends always to increase—although wholly insignificant in proportion to the great natural resources and fertility of

much of the land. The **Atlas ranges** bisect the country running from north-east to south-west, some peaks attaining an altitude of 13,000 feet. As obviously to be expected, the **climate** is extremely varied: the vicinity of the **northern coast-line,** particularly on the Atlantic side, is well-adapted for European settlement, with mild winters and the summers no hotter than on Europe's Mediterranean littoral; whilst beyond the Atlas ranges lies the intractable **Sahara.** The **religion** of the Moroccans—Arabs and Berbers alike—is Mohammedanism, the teachings and ceremonies of which, so far as adopted by them respectively, they follow for the most part with an intolerant zeal.

Of all Moroccan points the most salubrious and least forbidden for the *Nasranié* ("Christians") is **Tangier** (natively *Tanjah;* the ancient *Tingis*), which, in spite of many European innovations and impressions, including British ownership for a time in the seventeenth century, remains essentially Moorish—of Marocco. Seen from the water, the place presents an inviting appearance, from the general, fresh whiteness of its buildings, with splashes of warmer colours, green, pale blue, or rose, set on a slope against an environing background of rich variegated verdure. Yet no sooner is the visitor landed, than he feels himself at once lost to all suggestions of home and country, in the presence of the low, white, windowless, native houses; the narrow, filthy, ill-paved, and tortuous streets; and the hordes of baggily-clothed Moors, under-clad Riffs, and almost



General View of Tangier from the Bay,
Souk-de-Barra (Berber countrywomen in foreground),

as strange-looking domiciled Spaniards and Jews, swarming and disputing these channels of intercourse on even terms with donkeys, dogs, camels, horses, and goats. Generally by stretching out the two hands, the opposite buildings of many of the native residence streets can be touched without moving; whilst the shops, with entirely open fronts, subsist as mere covered appanages of the business streets. The word *souk* in Arabic signifies indifferently "street" or "market-place"—although for the former *zoukak*, signifying really "alley," is frequently, not without much appropriateness, applied—especially in Marocco, where the pronunciation is given rather like *zankah*. One street of shops will contain all metal-workers of some particular trade, another bootmakers, still another butchers, dealers in cloths, oils, or other merchandises. Waggons or carriages of any sort are practically impossible: the donkey is the usual **means of conveyance,** bearing all manner of persons and goods, and requiring a constant expenditure of native lung-power and blows, according to the signs, to keep him going. The natives seem never more content than when yelling at the tops of their voices; and this they do, whether engaged in itinerantly hawking their wares, or in urging their animals, or in their frequent quarrels with one another. *Riot* (pronounced *ree-ot*) appears to be the common method of calling to the donkeys; and there are street-vendors of meats, fish, fuel, dates, and produce of all kinds, besides the half-naked Riffian water-sellers dispensing their stock-in-trade from skins slung from one

shoulder; and in all quarrels the native yelling the last yell evidently wins.

Tangier has one usual **Hotel**—the *Continental*, on high ground overlooking the landing; other hotels conveniently central within the walled town, are the *Bristol*, and *Oriental;* whilst in more agreeable surroundings outside the walls are the *Villa de France* on a hill, *Cecil* by the beach with sea-bathing facilities, and the *New York*. All the above are open for pension-rates, and contract for camping. The **British** maintain a **legation,** on the hill beyond the Outside Market, and a **consulate,** near the centre of town; whilst in the south corner of town is the **United States consulate-general.** There are a number of European business houses, and certain streets, even within the walled town, present a quasi-European aspect; to the eastward, beyond the walls, is **Marshan,** the European residence section, with fine villas fronting on broad, straight streets, and some very beautiful gardens.

The principal **monuments** of walled Tangier to engage the attention of the visitor—aside from the effete orientalism of the place as a whole, and the manners and garb of its inhabitants, so different from European and American standards—are the **Mosques,** the **Souks** or market-places, and the **Kasbah;** whilst outside the walls the visitor should not fail to avail himself of the privilege of visiting the beautiful **garden of the Belgian Minister,** and the also beautiful garden of the German Minister.

Elsewhere in Marocco, Tangier is termed by the

Faithful of Islam "a place devoted to Christian dogs and Jews." Notwithstanding this arraignment, it contains within its walls a number of mosques—the chief known as the **Jameh-el-Kebir,** or "Great Mosque," at the south-west corner by the bay; some of the others exhibit an exquisiteness of exterior design and colouring, whilst their interiors are said to reflect the subtle mysticism and grace of Moslem art: but into none of them is the Unbeliever permitted to enter—notwithstanding the devotion of the place, as above charged, to his interests. It was my fortune, going about after nightfall, to gain a glimpse of the interior of the Great Mosque—penetrating just to the inner threshold of the *kour* or vestibule. As I wore no unusual disguise, other than the substitution of a cap for my more usual stiff hat, the experience, nevertheless, was attended in my mind with the sense of more risk than the mere mention may serve to commemorate. What would have happened, if some *moumen* of the faith had discovered the *kalb nasrani*, I have mainly the donkey-boy's word for. At the conclusion of a day's sightseeing, which had been entirely satisfactory for both of us, I had come back to hint of the disappointment I felt at having been unable to satisfy a long-cherished, pious desire to see the interior of a Maroccan mosque. The twilight excursion was the result of the donkey-boy's meditations on the subject—the hour selected by him tallying with the period of devotions of the Faithful at their evening meal. If the Mosque possessed a doorkeeper, he was not in evidence; nor did

I see a soul within, the donkey-boy remaining discreetly by the entrance. The *kour*—as I recall it—in spite of the whitewash above the azulejo-work, was dark and unillumined except from the entrance; and the mosque-interior, in the departing daylight, aided by a few burning oil-lamps, appeared weirdly vague of outline, yet impressive. I judged faintly to discern great pillars supporting the periphery of the dome, and rolls of matting on the floor for the worshippers: the *mihrab* like the dome itself was shrouded to invisibility in the gloom. However, I had fulfilled my part in the excursion—the Arab donkey-boy had fulfilled his; and we parted with an increase of our mutual satisfaction.

It is curious, the trouble and even **risks the civilised traveller** will take in the name of sightseeing—for instance, in this land of semi-barbarous, dusky Moors. I know of one well-educated American, who, including Tangier in the itinerary of his wedding-tour, permitted his young wife to visit, unattended, the interior of a private Moorish house, its occupants unknown to him except upon the recommendation of a native donkey-boy hired for the particular occasion—and all this for the purpose of informing her, and through her himself, of the nature of a harem! The credulity which could thus expose her, whose inviolateness was more sacred to him than his own life and whom he would have hesitated to expose similarly alone in the more civilised conditions of his own coloured South, is too apparent for words. If the enactment of any untoward purpose had been

set in motion behind that heavily-barred street-door, and the Arab donkey-boy had summarily decamped from fear or as part of the game—how much time, think you, would have elapsed before the husband, his suspicions at length aroused by the lapse of some time, could have brought assistance, assuming that he could again have identified the house? For European women have sometimes disappeared in Marocco, and never afterwards been heard of by the outside world. Reprisals may have been demanded for the solace of the bereaved relatives; yet the victims—? Waylaying and robbery, with even murder, are common enough crimes in America, and by no means rare even in more staid England; and it is not to be supposed that they are unknown, with occasionally "Christian dogs" as victims, in Tangier and its vicinage. A well-known German resident, brother-in-law of a prominent banker of the place, was murdered a few years ago in front of his own grounds in Marshan —where, although to the north-west of the town-walls, the villas of the European residents possess the benefits of watchmen and public lighting. The murdered man's sister told the writer the sad circumstances at her home over afternoon coffee, whilst the donkeys were waiting before the house to take us an afternoon's promenade saddleback into the country. And one night of my stay within the walls, when I had dined with another European resident, he accompanied me to my hotel, marching with me behind his lantern-bearer—for municipal street-lighting there is none regularly outside of Marshan; and we made a consider-

able detour by reason of certain information gleaned by the lantern-bearer, villainous-enough-looking but undoubtedly faithful to his master. And in the next day's issue of the local paper, *Al-Moghreb-Al-Aksa*, appeared the account of the murder of two Europeans on that very night. Allusion need not here be made to the Ion Perdicaris or "Kaid" Maclean captures, as these are incidents rather of the veritable country parts, than of Tangier—which is theoretically under the surveillance of the Great Powers.

The visitor to Tangier should time his visit to include either Thursday or Sunday—which are the market-days. There are **three main Souks,** or market-places: the **Lower Souk,** beyond the Great Mosque from the bay on the line of the main or "Saighen" ("Gold-and-Silver-smiths") Street; the **New, Inner, or Vegetable, Market,** at the upper end of this street, between the Inner and Outer Town-gates; and the **Souk-de-Barra,** Outer or Great Market, just outside the Outer Town-gate, at the convergence of the three great rural routes styled the Tetuan, Fez, and Cape Spartel Roads respectively. Here at the last-named, on market-days, the scene is one of teeming animation —the country-people, bringing in their wares, grain, produce, skins, fuel, lime, etc., being met by the town-traders seeking therefor to exchange their own stocks-in-trade or pay in the smallest amount of cash. The bargaining is usually long and noisy, and contentious—not the least deft bargainors being those of the fair sex, the closely-veiled, white-robed townswomen, or their unveiled Berber *compatriotes*, whose

garments show the soil of weary miles of travel over bridgeless trails—the burden of many of them embracing also their youngest-born. Besides the marketers, there are usually, plying less useful rôles, a few itinerant musicians, jugglers, snake-charmers, fire-eaters, and story-tellers—the last laughing prodigiously at the finale of their own tales as a means of gathering the nucleus of a fresh audience. There are also many beggars; and it is sad to see the mutilated limbs and faces of many of them, and to reflect on the life-misery of the punishments too often responsible therefor. The Berber women are more stockily built than those of Arab blood—and many of the younger among them possess a rugged, fearless beauty, which fills the tourist with wonder as he witnesses them, careless of observation, engage in some of the most personal of acts. In this Souk-de-Barra, on a non-market-day, I witnessed a *lohb-el-baroud* ("powder-play") when contending sides of foot-soldiers or cavalry, racing full-tilt to the encounter, charged each other in sham fight—their *baroudas* ("guns") being discharged with stirring recklessness in the exercise. I have seen military maneuvres in Europe; but never do I expect to see portrayed elsewhere more vivid realism of battle, and how some of the participants or the thronging press of spectators were not killed, will ever remain to me a mystery.

On an eminence 250 feet high in the north-west edge of the walled Moorish town, overlooking the open sea, is the **Kasbah, or Citadel,** now in a general state of dilapidation: its most noteworthy edifice is

a Palace of the Sultan, parts of which, including the great court with Roman columns, are usually open for inspection. Of other public buildings in or about the Kasbah, the **Court of the Khalifa** or Lieutenant-Governor, the **Treasury,** and the **Prisons,** can always be seen; there is also the residence of the Kaid or Governor, who may be seen as he sits to dispense justice at the main palace gate—the Lieutenant-Governor also holding court at the Marshan gate. I was interested to watch the progress of one case. The building possessed an open side to the public square; and at one end, in full view of the outside public, reclined the Kaid, with the litigants and their respective witnesses facing him in opposing lines, kneeling. One contestant would state his side of the case, his witnesses from time to time raising themselves severally or in a body to asseverate the various points brought out: whereat the other contestant with some or all of his witnesses would promptly rise in vituperous denial and statements to the contrary. Then, when all the participants were apparently standing and shouting at once, the Kaid would raise a point of order by commanding everybody to their knees again—his attendants assisting some of the more laggard to obedience by blows of their open hands. I had regretfully to leave with the case still in animated progress.

Close by the justice hall are the prisons—one for petty jail-cases, and the other resembling a penitentiary for the more serious, as well as political, cases of the province, with the murderers and worst male-

factors divided off by themselves with heavy chains and balls attached to their limbs; there is also a small, separate prison for the women. The "penitentiary" prisoners are dependent on friends or charity for their food—chiefly the latter, for the majority of them are from distant points: in the front wall is a small aperture, through which sightseers are permitted to look into the dank, darksome depths of the interior, always more or less crowded—the floor mainly the ground so far as I was able to distinguish; and there all sorts of notorious criminals, and persons merely accused of petty political delinquencies, are herded together on terms of equal misery in the same partitionless area. They are mercifully permitted to indulge in turning out for sale various rude articles and wares, which the charitably-minded sightseer purchases at the inspection aperture, as one of their means of sustenance. I do not know whether the sight of these prisoners with at least a roof to shelter them; or that of those, their ex-fellows, the mutilated human beings encountered at large in the Great Market-place, and elsewhere with recurring frequency in the streets; or the pitiful aggregation of starving wretches, watching their chances before the almshouse; or the patient misery and unfed suffering of the great mass of the inhabitants of this, the least benighted town of the empire—made the most vivid impression of my visit to Marocco; which has continued to be so long, what she is, the great plague-spot of the world, through the jealous non-intervention of the great Christian

Powers. And yet, do the mass of the inhabitants of this ill-reputed land desire a change to any so-called more civilised amenities? To the studious observer, familiar with the general individual liberty and light taxation of the country, this is a question. Nay: should some Christian Power, or set of Powers, impelled by humanitarian motives, intervene to establish order out of the present chaos, would other Christian Powers applaud the act, or charge it to "land-grabbing" and the bullying subversion of a high-minded, patriotic people?

Maroccan **administration of justice** is often quite summary. I chanced one day upon a street-fight being waged with great vigor between two natives, not altogether well-matched, as one was taller and stronger-looking than the other. I stood in the crowd that watched the fray, and my sympathies were naturally with the smaller contestant, who against odds fought pluckily. Suddenly there was a commotion from the rear, the crowd fell away at that edge, and a native guard appeared—halted an instant to regard the still struggling contestants, and then promptly felled the smaller to the ground with a powerful blow of his open hand, delivered from behind, to the commencement of a series of loud objurgations; whereat the tall contestant and most of the spectators incontinently dispersed. It struck me as a peculiarly Moorish act, this method of quelling the disturbance, in a land where the weak are oppressed and might alone is right. Yet here again, a question comes to me, as I think of the quality

of justice (?) too often meted out by some of the puny justiciars of British and American sanction, with the effect less quickly over, and so even more pernicious.

It is the **exception** for a Moor to possess a **plurality of wives.** It is cheaper to live with one wife, and divorce is easy; and the vast majority of Moors are very poor. On this question of **poverty**—it is a mystery where all the Moors live—for there are no poorhouses; the almshouse mentioned, maintained by Catholic charity, gives out a dole of bread and sometimes a few articles of the simplest clothing; but, where do the poorest live—and sleep? Huddled in the doorways and under the various archways, even wrapped up in their nondescript mantles of rags and couched on a little straw in the filth of the quieter narrow streets, I have seen them; but always, I think, but once—they were men or children. But those many wrinkled hags, whom one sees by day disputing with the dogs for scraps—the noses of some of them eaten by cancer from the rubbing of the coarse woollen or flax *haik* of the very poor—where do they all find shelter for their weary bodies and sleep?

A **marriage procession** passed me one evening, the bride riding on horseback in a sort of cage heavily draped, so that she could not be seen; torch-bearers preceded and followed her, and a band playing some weird, fateful music. The hour was seven o'clock; and I walked among the band—on my way to dine out. There were few *Franjis* ("Europeans") about

at that hour, and the spectacle seemed to evoke little native curiosity—for I walked almost the sole stranger among the regular participants in the procession. I could not see the bride, but she was said to be a young girl of eleven years, going to marry a Moor of over forty, who had gained much riches in Europe and returned to enjoy the life of his own country for the remainder of his days: and this was his third wife, that he had chosen for his harem—and the little girl's parents congratulated themselves and her on the good-fortune of the match!

The dinner which claimed my own presence that night was an enjoyable affair; and my host afterwards conducted me to a **Moorish café-chantant,** where we drank strong coffee, oversweetened, and listened to the native musicians, playing their strange instruments—one a peculiar-looking two-stringed guitar—and singing. The place was packed with natives—like the performers, all men; who carefully removed their *tawasim* (street footwear) at entrance before proceeding to squat on the matting-covered floors. There was much smoking of tobacco, and perhaps a little *hashish* ("opium")—and the sight of the audience, listening and drinking coffee of the same quality as our own, was one of pleased orderliness. The Moors are fond of clocks, and I counted not less than seven hung along the dirty, plastered walls. From the café-chantant we went to my hotel, our way lighted by my companion's lantern-bearer. Although it was bright moonlight, the lunar rays could not pierce the narrow depths of the transverse

streets, and as we were on foot some personal illumination was needed to avoid the worst of the filth and detect possible obstacles in the shape of bodies of dead animals or sleeping natives. Reaching the hotel without mishap, we ascended to my third-story (counting the ground-floor as one) room, where we sat by its open window overlooking the bay. The night was mild and beautiful; and the refraction of the moon's rays quivered upon the surface of the bay in seemingly always the same, broad, flowing line. The **ancient tannery** just below us, by the water's edge, beyond the city gate on that side, was robbed of its unromantic reality, and the sound of the in-rolling waves upon the shore-line drowned many of the lesser sounds of night. It was a time for communion of souls; yet, occasionally as we sat and talked, to the imperceptible westering of the farther end of that quivering path upon the waters—anon of the strange land about us, the scene of my companion's manhood energies, and of that fair New land beyond the seas which is mine, and hour by hour of that stern Northern Motherland which claimed both of us by birth—some sharper sound, distinctive of the place, would rise to assail our ears: the loud braying of a donkey, followed by the angry protests of the pariah dogs scavenging the streets, the snarl of a camel or some commotion among the beings huddled outside the city gate beneath us, as their ranks were swelled by fresh arrivals, to await the dawn and the opening of the gate. It was the "wee, sma' 'oors," when a couple of pistol shots

rang out sharply—rudely reawakening the echoes and the pariah dogs, now in slumber, to a perfect frenzy of protests. Were these shots the means of blotting out two European lives—those signalled already in this history? The newspapers in Marocco, such as they are, do not take the initiative of sifting news, and the slaying of Christian dogs is not commented on by the natives, until the Power whose subjects they were, demands to know. And I never knew.

That night I scarcely slept on account of **mosquitoes**: in this connection it is proper to state that almost everywhere along the Mediterranean mosquitoes will be encountered in greater or less degree even in winter—although, providentially, the majority of the best hotels provide bed-nettings.

A frequent excursion for visitors to Tangier, requiring the expenditure of the greater part of a day, is to arrange a picnic on foot or donkey-back to the westward, to **Cape Spartel Lighthouse** (one of the finest in the world—built at Maroccan expense, but maintained by a concert of Christian Powers) and the **Caves of Hercules**—passing for much of the way through a rich gardening country, with some fine country homes.

IV

TETUAN (MAROCCO)

THERE are **two ways of going from Tangier to Tetuan,** and they are, up to the present writing, about equally dangerous. One is to **ride overland** the entire forty-five miles in a south-easterly direction, over a road which is but a trail, fenceless, almost bridgeless, at places almost bottomless, where even at the hard places animals slip and spill their riders and their loads on the packed, glancing inequalities of the surface, and where no vestige of a signboard, nor the use of the compass, will tell the traveller his course at the frequent divergences of ways. The European resident of Tangier with whom I dined told me that he had ridden this route to Tetuan and back a number of times, and did not regard it as particularly unsafe.

"Were you never molested?" I asked.

"Oh, yes—several times. But I would talk to them reasonably in their own language, telling them I had lived many years in Tangier, and that if anything happened to me, there was pretty sure to be a fuss."

"But suppose it were some one who could not talk to them as reasonably in their own language?"

"Ah, well—then—my experience does not cover that."

I had an invitation to join an Austrian well-versed in common (but not Maroccan) Arabic—a visitor like myself—to make the trip, in company with a native-Jewish guide and an Arab sheikh. They left Tangier on horseback about an hour before sunset, riding until darkness overtook them, when they halted for supper and for a brief rest until moonrise: then, taking the route again, they travelled uneventfully through the night until arrived within sight of Tetuan, where they enjoyed a brief repose until the hour for the opening of its gates. They reported having roused the dogs of various villages, and to have come within range of two wild-boar; on several defensible positions they passed travelling parties of natives camped for the night; and once or twice solitary horsemen dashed by them—saluting, with their long guns held at action.

The other way of journeying from Tangier to Tetuan, is to go by **vessel to the so-called Bay of Tetuan,** effecting a landing by the ship's boats from the anchorage to the shore, whence it is a nine-mile ride inland to Tetuan. This is the way I went, in a party organised for the occasion—arrangements having been made beforehand by couriers sent round by land from Tangier to procure and have the necessary animals in waiting.

The **Bab-el-Marfa,** or "Port-gate," of Tangier had

General View of Tetuan (white dots in background country-villas), Moorish Boatmen.

already been closed for the night, when, armed with a special permit and, unfortunately, no fire-arms of any kind—Europeans being always sedulously warned that the mere possession of such in Marocco will bring upon them condign punishment,—I marched down with five other "Dogs of Christians" and twice as many "just" dogs of the town, and with the former passed through the Port-gate. The town-dogs, being unable to negotiate the opening, were left behind; and we walked in peace the rest of the way, out along the pier to where a landing-boat lay manned to take us to the vessel. The moon was up; but, although it was a quiet night atmospherically, the surface of the course was disturbed by heavy, counter swells. We had covered perhaps two thirds of the way, the passengers of us in a growing somnolence—when suddenly, without previous warning, all five of the dirty-looking boatmen who served as crew rose in their places, each waving aloft his oar, and demanded of us bakshish. The situation was at once interesting —notwithstanding the disparity of numbers in our favour. Another "fare" and myself were seated right up among the rascals, and the four others of our party were in the stern. The *kobtan* as he called himself, addressed most of his ill-timed demands to me: and for a Moor speaking Spanish and brandishing an oar in the night air, he made quite an imposing plea—his four companions brandishing also their oars and dramatically rocking the boat, whilst they sang with reckless abandon, not caring that we several times dipped the spray of a swell. Yet for

all that, I had but one answer, delivered in the same Spanish each time the *kobtan* stopped for breath—I having been constituted spokesman as the nearest of our party to him, and also as the only one understanding that tongue: "Nada—ninguno centimo—avanzate!" The situation continued in this interesting pass for fully five minutes: when two English collegians, brothers, in the stern, declared that we had had enough and should dally with the villainous crew no longer, but use our force of numbers. They were athletic-looking fellows, both, provided with stout walking-canes—and I promptly offered to exchange seats with either of them before hostilities should begin. This rather dampened their ardour for their proposition: they insisted, however—to which the rest of us were all agreed,—that no bakshish should be given—and they still argued for force, claiming that with our numbers a display was all that was necessary to end the deadlock in our favour. My argument was, that, if a fight did develop, and even if we were gaining, the Moors might upset the boat and with their scanty clothing swim for shore none the worse of the experience, but that with some of the rest of us, ignorant of sustained natation in mackintoshes along an unknown coast, the result might prove widely different.

The crisis was eventually relieved from an unexpected quarter—by the opportune approach of the ship's launch. I first heard its regular little throb, as it was still distantly approaching from the landing-pier: then, rising in a way that impressed even the

kobtan to the sense of something definite happening at last, I pointed back to the dark outline on the water, and threatened to call, if we were not at once rowed to the ship. The ruffianly crew were quick to accept the changed conditions, and dropped to their oars with a will, that brought us to the ship's side with a little interval of time to spare ahead of the launch. As we, each passenger in turn, scrambled up the ship's gangway, there was no word spoken by us, even in answer to our perspiring boatmen's importunities for at least the fare per head agreed upon. Other boat-loads of passengers, arriving earlier—for we were the last,—were not so fortunate, and had actually to give up bakshish of various amounts, and considered themselves fortunate to have escaped bodily harm from their blackmailing crews. But away back there at Tangier, in the profit-and-loss account of one landing-crew of its seafaring community, there stands a fixed item on the loss side, where six *Franji* fares, rowed one night from the pier to an outgoing vessel bound for Tetuan, were lost—and the memory must assuredly be a bitter one.

When I awoke the next morning we were again in the Mediterranean and anchored off a bare stretch of coast curving slightly in the centre, with the Riff Mountains rising at some little distance inland in the background. The sea-journey from Tangier to the port of Tetuan is about 60 miles—two thirds of the course somewhat north of east to **round Ceuta Point,** and the remainder almost southerly.

The **roadstead of Tetuan** is practically unprotected,

and its harbour at the mouth of a small stream, called the Martil, allows only small boats to cross the bar. There is—or was—but one house visible at landing—the custom-house; and the only evidence to the senses of being at a port at all was the presence of one or two steamers, anchored near us and engaged in **loading cattle from rafts.** The method of transshipment was startingly simple, although effective enough. A rope, worked block-and-tackle fashion on the loading vessel by a donkey-engine or a gang of the crew, is passed round the horns of one, sometimes of two, or even three, of the animals, and they are quickly hoisted into mid-air and over the side of the vessel. The method, cruel as it undoubtedly is, appeared to possess its own anesthesia, as the animals, after the first violent, surprised kick or two, hung limp enough in mid-air, and on being redeposited on their legs on the vessel's decks shook their heads in a stunned sort of fashion. Cattle are also exported with the same manner of lading from Tangier.

We were landed by our ship's boats, towed as close to shore by the launch as the latter's draught permitted: when we were rowed the remaining rods to a convenient spot for stepping on the sandy beach.

Awaiting us for the nine-mile **ride along the Wad (or "Valley") Martil** to Tetuan, was the most motley assortment of mounts that could well be imagined. The couriers had gathered them in somehow and there they were—donkeys, mules, and horses—some of the last-named almost pure Arabian—of all colours

and sizes, the majority with an individual attendant intent on securing the return of his animal at the end of the day's proceedings, plus the hiring-price, plus as much bakshish—and as often—as obtainable. Whilst this plethora of attendants existed, there was an alarming lack of saddles—not over two or three animals having what might fairly and truthfully be styled a saddle. The most of the animals were caparisoned with a broad, flat arrangement of stiff sacking, without any attempt at stirrups—the effect of riding which for any length of time was to make the rider repent in sackcloth and ashes during the ensuing days of his recovery. I chose a beautiful, grey, Arab steed, of evident mettle, girthed with one of the broad matting arrangements, and not over zealously sought after by the rest of the party.

The **route was atrocious** from the start—as it is to this day although rated one of the best constructed roads in Marocco: passing through a fertile but rudely-worked agricultural country, with occasional clusters of huts forming noisome villages, and everywhere groups of dirty-looking natives, of the Riff traits, who knew at least to beg and were offensively persistent thereat. The women were generally unveiled, even in the villages—differing in this respect from the punctiliously-veiled townswomen of Tangier, even of the lowest classes,—but secluded themselves at a safe distance at our approach. Those working in the fields of the pure country were not as sensitive to inspection, but, with garments in many cases bound well above their knees, and the rude sacking

used to cover their hair thrown back over their shoulders, they worked steadily at their sowing or planting, with barely a look for us. By thus veiling only their hair, they were fulfilling literally the exact command of the Prophet Mohammed.

The peasant men also kept on **tilling** with their rude wooden ploughs—a few of which had iron tips: their furrows were shallow and far from straight, but they were satisfied, as long lines of their ancestors had been before them, to do things in just that way; and Allah had always sent the harvest. As the rearing of cattle is a considerable part of the agricultural industry of the province, much of the land is well-manured and yields good crops. It was the rainy season, and the soil generally was dark and moistly adhesive; still, beneath the accumulations of the day's toil, it was plain to be seen that the mass of the populace is inveterately dirty; and whether they ever make a complete ablution of themselves and their clothes in the winter season appeared to be very doubtful.

With the exception of a few willows by the streams, and occasional poplars, fruit, or eucalyptus trees about the villages, the **country is practically treeless.** The Maroccan husbandman, like the Spaniard, believes in the adage "the fewer the trees, the bigger the crops": his crops suffer enough at times from the locusts, against which pests he can wage no satisfactory warfare; consequently he does not extend the chance of his calamities by leaving resting-places for the birds to prey from also. Next to this general

rarity of trees and bird-life in the agricultural parts, the traveller remarks also the **absence of any effort at ornamentation** in the lives and homes of the people. The poorest peasant-woman of Southern Europe will seek to enhance the personal value of her appearance with some sort of bright effect in her toilet—a ribbon about her neck, a sash for her corsage, even a flower in her hair. But these countrywomen of Marocco have many of them never seen a ribbon, and the traveller looks in vain for any, the smallest, flower-garden about any peasant home. For what availeth a ribbon or a flower-garden, or a tree, to people who can with difficulty eke out for the day a living, or why should they plant for posterity?

The riding was an infamous business—for those of us who cared to make speed—with the animals stumbling in the ruts and constantly being startled to bursts of greater speed by an unheralded blow from one or other of the rascally foot-attendants stealing up behind. When we reached Tetuan after the fearful striding of those sacks, it was almost a physical impossibility to bring the legs vertically together again. I fared a little better than the majority, having, in travelling, hung only one leg by the animal's flank, whilst dangling the other forward by his neck. One man, who was deaf but possessed of a strident voice, and who had been run down by a mule in a street in Tangier the previous day, could not get down at all. Above the din of all the other noises of our numerous arrival, his metallic notes filled the air: "Oh, I say! I cawn't get down: my legs won't

move. I 'll have to have some one to take me down out of this. Oh, I say!" Finally three of us, more fit, got to work and, lifting him off his steed, managed to prop him up against a recently-plastered wall, his legs describing almost a right angle with each other. When I caught a glimpse of him fifteen minutes later his eyes were fixed in a brown study, and he had not moved. He walked back the nine miles, when we returned to the coast in the evening.

If Tangier is Moorish, **Tetuan** is much more so. It has, like other large Maroccan towns, except Tangier, its *mellah*, or prescribed Jewish quarter, in which all Jews are required to dwell under certain ignominious conditions; besides Jews, there are a number of inhabitants of Spanish birth or lineage—Tetuan having been held by Spain for a period in the 1860's; I also heard of a few Christian missionaries, men and women of medical skill, who are doing a noble work and whose presence is even welcomed by the natives: but, outside of these, and a few commercial establishments, run principally by European-protected Jews, the *Franji* is little in evidence and our visit created much excitement, by no means generally friendly, in the place.

The **streets** are generally unpaved, and narrower and distinctly filthier than those of Tangier. I shall never forget the first experience just outside the town gate, where a sort of thickening (and sickening) morass has formed of the accumulations of **sewage** which the course of years has flushed there from the town streets—the discharging flow used, mark the

word to turn grist-mills: suffice it to say, that never will the nostrils of the traveller be assailed by a stench like it, even in China, and that merely to pass the inhalation of the noxious fumes is well-nigh stifling. It requires only that, and the sight of the open sewage of all kinds standing in the narrow streets themselves, to prepare the visitor for the alarming percentage of smallpox-pitted faces and victims with running sores and cancer, for the epileptics, idiots, and lepers, found within the city walls. How a people could live under such conditions, I wondered—till I wondered, where could they go to escape? The mass of the population looks under-hygiened and miserably poor; yet Tetuan is accounted one of the busy towns of Marocco, with whole streets of shops devoted to manufactures of brassware and other metals, flint-lock guns, some of exquisite workmanship, tiles, pottery, coarse woollen cloths, and even articles of silk. The total population is about 25,000—or a little less than in Tangier. Viewed from the **Kasbah,** Tetuan presents an aspect of almost compact whiteness, the dazzling—even—brilliance of the sides and roofs of the houses being interspersed with the shaded tones of the patio-areas and gardens, with here and there the rising tower of a mosque, and the lofty Riff Mountains—their nearer slopes beautiful with rich men's country-places—capping the scene in the background. On many of the roofs and hanging out the upper-story windows of the better class of the houses, it is a singularly pleasing feature to note the frequent **presence of flowers** growing in pots and wooden boxes; and with

the aid of a good pair of field-glasses I was able to tell many of the different kinds—geraniums, hyacinths, azaleas, fuchias, and other semi-tropical flowers blooming there in the open, in what was the northern winter season. I was able also to study many **specimens of the fair sex,** who, if they had known that the substantial measure of their looks was being taken by a Nasrani viewing them as accurately almost as they could their next-roof neighbours, would have hesitated to linger so delightfully unveiled on those same white housetops. I had no tele-photo lens, with which to secure a picture, yet, roughly, the result of the inspection was such that I formed rather a low estimate of the good-looks of Moorish women. The traits seen are by no means even generally of Arab purity; but in the dark skin-gloss and grossness of features, as well as in the crinkling hair, is betrayed the **negroid miscegenation.** There are undoubtedly Maroccan families which have guarded as their most priceless possession their **purity of race.** I saw one girl of that stamp on a near-by roof; she had possibly seen sixteen years—it were hard to speak definitely with no native standards to judge by—and so, too, it was difficult to surmise whether maid or matron: she stood pensively alone, leaning an elbow on a parapet, her loose drapery modelling softly about her, and her face turned full towards me—such a face of dark, classic outline and unaffected grace! Other faces showed **age, prematurely written**—aye, I have seen the faces of the very young of Marocco, boys not yet in their 'teens and girls not old enough to put

on the veil, and they had already begun to look old. But this girl of the housetop—when I have forgotten faces that have stood in my life in periods of years, my memory shall trace her as fairly as on that day in the brief ten minutes' levelling of my field-glasses—and without the field-glasses she was not indistinguishably distant.

The one foreign *loukanda*, or **"hotel,"** of the place, where dinner was served to us, had all the simplicity and general lack of modern conveniences of a Spanish *fonda*. Its exterior presented an unassailable aspect of blank walls to the street—broken only by the aperture of the heavy door. The interior was totally devoid of any artistic qualities, or pleasurable suggestions, with the one exception of hospitality—paid for, of course, but none the less appreciable after the open disfavour of the streets. The midday meal of Spanish dishes was well-cooked, somewhat primitively served by over-painted Spanish beauties, but thoroughly palatable after the active experiences since breakfast on shipboard.

After the repast I joined with several others of the party in paying a visit to the Governor, at his **kasr**, or "palace." He was a powerful-looking man, of large physique, very swarthy from negro blood; and, as we filed into the audience-chamber, he shook each of us by the hand, saying, "Good-day, sir"; and then talked with us generally through an interpreter very affably for a full quarter of an hour. After alluding to the richness of England (I was the only American present) he ventured to apologise for

the appearance his town must present to us, on the plea that his people were mainly poor: then he turned to inquire, with a quickened interest, into the incidents of our journey from the coast, as to any molestations we had suffered, and professed profound surprise that we had undertaken such a journey without a suitable military escort. Really, we must have one, he would detail twenty *asaker* (soldiers), who should be held personally responsible for our welfare in our return journey in the evening:—I don't know that he said so, but we had no difficulty in understanding that we should pay for the bodyguard thus hospitably thrust upon us. During our visit to the *kasr*, we witnessed some exterior repairs being made, the workmen comprised of prisoners, who did not seem disconcerted by their lot—the plasterers as they tamped the roof singing and beating in unison to the monotonous strains of a "tom-tom."

From our reception by the Governor, a number of us, supplied with the necessary introduction, paid a visit to a **private residence,** reputed locally as that **of the richest man in Marocco.** The owner—a man reached the *honores* of life, ex-envoy to France, and speaking the language of that country fluently—met us, and himself conducted us over his house and a bit of garden behind. The house was built along broad, liberal lines, for room and comfort, fresh and substantial yet exquisite, of typically Moorish design. Having been admitted at the heavy street-door, we stumbled along a dark, dungeon-like vestibule; and then, passing another doorway, stood immediately in

the brightness and beauty of the large square patio, paved with marble, with a fountain of limpid water playing in the centre—Tetuan having an **abundance of running water.** The walls were of costly azulejos and ornamental stucco-work—rooms of similar Moorish design with beautiful woodwork and ajimez windows opening off the remaining sides of the patio from where we were entered; whilst, supported on delicately-fashioned pillars, was an overhanging balcony, reached from the patio floor by a beautiful wide stairway and affording intercommunication with the rooms above. The wealthy owner took pains and a seeming pleasure in showing us almost every feature of his house—the downstairs rooms and those, including the bedrooms, above, a few of the most private parts alone omitted: we even entered an upstairs sitting-room where a number of ladies were engaged companionably in embroidery and afternoon refreshments; they were attired in exquisite *foustans*—house-dresses of Moorish mode,—with considerable jewelry; but, pre-advised of our coming, were carefully veiled. Their conversation, which had no doubt been largely of our curious selves, was suspended at our entrance, and our salutations were demurely returned as they continued seated on the pillows strewn for them on the floors and one or two broad benches by the ajimez windows. It was my good fortune, from my ability in French, to be engaged specially in conversation by our host as we entered this upstairs sitting-room. The rest of the visitors had left, and we two still stood in the room, discussing

America—when an attendant, in evident obedience to a word from one of the ladies, came forward and offered each of us a cup of coffee. The master took his mechanically, as he had me tell him of the riches of Andrew Carnegie and John D. Rockefeller and the achievements of Edison and Westinghouse—whilst I was conscious of a distinctly new flavour added to the hospitable experiences of my life as I enjoyed mine. From the house we stepped out into the garden, which contained a dense assortment of green and flowering plants—its only claim to merit being its existence at all of considerable extent—considering the crowdedly-built aspect of the town.

My recollections of the **return journey from Tetuan to the coast** are confused almost as those of a nightmare. It still lacked about an hour from sundown, as we passed out through the same city gate by which we had entered. The clouds which had been gathering all day, had grown sullenly dark and lowering, and we had advanced but a short distance of the way when they broke in a fearful storm of rain, thunder, and lightning. Our ranks were at once scattered in the wild pell-mell quest for shelter of any sort. A considerable portion of the party, warned by the approaching signs, had started back early in the afternoon. The Governor's promised bodyguard of twenty—if they ever all started with us, which is more than doubtful—vanished at once homeward as the storm broke, and not one of them was visible afterwards. In company with a stout old Lancashireman, I took refuge under a ruined archway of a deserted hut, until

the worst of the storm had passed; then, seeking the route again, we followed it the best we could, our horses slipping constantly on the wet surface and ourselves, limp and guideless, piloting our own way in the increasing darkness. It was marvellous to me, how, with the considerableness of our numbers in leaving Tetuan, we never saw any of the others until the coast was almost reached. Although thus scattered beyond one another's ken, all of the little detachments in which we moved witnessed about the same experiences—being repeatedly and systematically held up by ruffianly bands of natives, who evidently laying for us, and jumping at our animals' heads from the darkness of the wayside, demanded of us bakshish. I heard of no actual taking from the person of any of our party by force—but the manners and gestures of the majority of the bakshish-hunters were such that they collected a rich toll from the "rout." Yet the Lancashireman and I yielded nothing: keeping our horses' heads together, we faced all demands from odds, evens, or singles, with the same obdurate reply, '*La chi—rouhh*" ("nothing—get")! For whilst bakshish-wheedling, however coercive, is a recognised industry in Marocco, physical taking by force is visited as a grave crime. I shall close with the incident as a fitting conclusion to my impressions of Marocco. The Tetuan governor, as his parting salam, invited all of us never to come back; and more recently, Dwight L. Elmendorf in his lecture on Barbary, states that inducements failed to get him access to Tetuan.

V

ALGIER (ALGERIA)

It is a journey of about 500 miles, in a course slightly north of east, **from Tangier to Algier;** so that leaving at night and proceeding under fair steam, the traveller may expect to land on the second morning following. It is an almost similar distance, S.S.W., **from Marseilles to Algier,** and the fine steamers of the Compagnie Transatlantique make the crossing in 20 to 24 hours—passing Port Mahon on Minorca about midway.

The French do not class **Algeria** as a colony, but as a part of France, divided into three departments, Oran on the west, Algier in the middle, and Constantine on the east, with representation in the national legislature. The southern boundary of Algeria is not very well defined, large portions of the Sahara being claimed both by the French government and by the nomad tribes who inhabit it and hold themselves unconquered. According to the census of 1901, the colony (as it may distinctively be regarded) has an area of 185,000 square miles, with a population of 4,750,000, of whom 300,000 were French by birth or blood and—what may be deemed some-

General View of Algier from the Bay,
By the Place du Gouvernement (Mosque de la Pêcherie).

what surprising—155,000 Spanish. The "native" population numbered over 4,000,000, 75 per cent. Berbers, 15 per cent. Arabs, and the remainder mainly Jews and negroes—all, with the exception of the Jews, Mohammedan. A great part of the land of Algeria is held undivided by the native tribes—freehold property being the exception.

The **natural divisions** of the country are roughly three—the Tell, the High Plateaux, and the Sahara. The **Tell** is a strip of undulating, cultivated land, extending from the coast to a distance varying from 50 to 150 miles inland, including the northern Atlas ranges with fertile valleys and the remnants of great forests, principally of cedar, interspersed with arid stretches. The region of the **High Plateaux,** paralleling the coast, consists of vast plains between high mountain-ranges; it is covered with halfa and esparto grasses and an abundance of aromatic herbs, well-suited for the rearing of sheep and goats. The **Sahara** (in Arabic, the pronunciation is *Sahh-ra*) may be divided into two regions, the Upper consisting of a rocky plateau extending into Marocco on the west, and the Lower, a vast depression of sand and clay stretching habitlessly southward, with an eastward extension into Tunisia; oases exist wherever water is found or can be brought, water being the one thing needful to make the desert exceedingly fruitful.

The **climate of Algeria,** for winter visitors, is reputed the finest on the Mediterranean, although not without a due proportion of wet and cold. It is becoming

increasingly popular for Mediterranean "winterers" to penetrate to points far inland; and in Algeria a favourite resort is Biskra, an oasis within the northern limits of the Sahara, being distant 150 miles from the coast. Algeria possesses nearly 2000 miles of **railroads** and about 3000 miles of well-constructed **national roads.** The summers of the country are generally rainless, and extremely hot.

Algier (the "*Icosium*" of the Romans) is the largest town, with a population, in 1901, of almost 100,000—with its suburbs 140,000. The name is derived from the Arab *Al-Jazair*, meaning "The Islands," and has reference to the islets, or reefs, sheltering the harbour, and later united with the mainland in the construction of the mole. The capture of the town in 1830 by the French marked the end of a piratical régime which had been the terror of Mediterranean shipping for centuries. The last rulers were styled "Deys"—from a Turkish word signifying "uncle": in this connection it is interesting to note that in American slang a pawnbroker is dubbed an "uncle," whose occupation as colloquially fleecing the helpless may present a distant parallelism of idea. The French, in instituting their sway, which has since extended over the rest of Algeria and Tunisia, gave a pledge to the British government that they did not aim at permanent possession of the country, but only at obtaining satisfaction for injuries and insults received, and putting down that system of piracy which had so long outraged Christendom. Subsequently, the British government acquiesced in the French retain-

ing possession, provided their conquests were not extended beyond Algeria—either on the side of Tunisia or of Marocco. It is interesting, theoretically, to note all this, in view of all that has transpired since —particularly French protests to the continuance of the British "advisorate" in Egypt. Practically, the world has been the gainer by the changes which are gradually reducing the whole of Africa under European control, and the *bon entente* subsisting between Britain and France since the accession of Edward VII. to the British throne has borne especially good fruit in North-African affairs.

Algier occupies an imposing position on the west side of a bay; which develops a crescent of several miles, by the base of the picturesque slopes of the Sahel or coast range, round to its eastern terminus at the bold headland of Cape Matifu. Seen from the bay, the city presents an appearance of dazzling whiteness, with two easily distinguishable parts: the modern or **French town,** arrogating the water-front and extending away to the left in parallel tiers of fine, modern-looking buildings—the long street lines losing themselves into the suburban slopes, where the white façades and red roofs of the detached residences contrast with a luxurious, sub-tropical vegetation: whilst crowded into the upper right-hand corner of the scene is the **old Arab town,** rising back steeply in a bewildering congestion of buildings, irregular, windowless, and conglomerate, so far as the eye can trace—the summit of the hill being crowned by the Kasbah, or ancient citadel of the

Deys, with an elevation of five hundred feet above the Mediterranean.

The landing was a tame affair, compared with our experiences off Tangier and Tetuan: when the slowly moving propellers of the vessel were stirring up the mud of the harbour thickly, the anchor was cast—fouling with some over-long cables as we discovered to our sorrow at leaving—and we were rowed the short distance to the quay in small boats, manned by natives, two or three to a boat—yet even here, besides paying the stipulated fare, we were solicited *ad nauseam* for "pourboires."

Algier may not have the plenitude or diversity of native and fashionable life for which Cairo has established itself pre-eminently in favour, nor is the temperature of the Algerian coast quite as equable nor the rainfall as obligingly scant as along the Nile Valley. Yet for all this, to the traveller not particularly bent on antiquarian research or rainless days, but seeking primarily a pleasing diversity of scene, **Algier furnishes an ideal centre.** The Cairene visitor goes out upon the streets and is abundantly entertained by the teeming native life of the place, which enacts itself insouciant of his observant commingling therein and that of the annually increasing hordes of other Nazarenes: after doing this day after day until the experience has worn a groove in his perception of freshness, he leaves the city for a time to ascend the Nile, viewing the sites and interiors of ancient temples and tombs and incidentally the present-day homes and activities of the villagers

and *fellahin* passed along the way: previous to this, on his first arriving at Cairo, he has rushed out to the Pyramids and Sphinx, and, ascending the Great Pyramid, has gazed out at the living green of the Nile Valley, and then at the brown waste of the desert, where there is neither life nor green nor any water visible. But wherever the spirit of travel takes him, or whatever coign for observation he may choose to ascend—there is always forced upon him the same monotonous sense of flatness even in the scenes the most varied, as shortly they meet the horizon-line. Of course, the traveller nowadays may take rail for almost 1000 miles up the Nile, and, within the possibilities of the measurable future, may by river, rail, and lake steaming, cover, with comfort to himself and intensely divergent interest, the four thousand odd miles of the length of Africa from Alexandria to Capetown—but such travels are very far afield from Cairo, considered merely as a base.

Turning back to Algier, we have for the entertainment of the winter resident its own interesting characteristics and picturesque surroundings; with roads leading outwards, away apparently from civilisation, into the diversified scenery—the cultivated uplands and fertile valleys, forests and mountain wastes of the Tell, already mentioned; or, taking rail, the traveller may journey behind the Sahel range westward to Oran or eastward to **Constantine** and on to Tunis; or, striking southward, may invade through the gorgeous scenery of El-Kantara the Great Desert itself at **Biskra,** or from **Oran** may attain still further

southward to **Ain Sefra,** near the south-eastern confines of Marocco; and of late there is talk of French enterprise building a railroad right across the Sahara to Timbuktu, and the Gulf of Guinea beyond.

The visitor to Algier, fresh from Marocco, experiences with a just sense of gratitude the **beneficent effect of French rule.** In Tetuan, and even in Tangier, he made his way through the streets with an apprehension of personal heroism and risk constantly accompanying his movements. In Algier he may go everywhere in the Arab town alone—by day at least—stopping even to inspect the interiors of the various mosques; and his presence will receive no particular notice from the natives. Of course, the stranger who succeeds in attracting attention to himself by doing something obnoxious, or invades the narrow, obscure streets at night, will be no more safe than if he had selected the Whitechapel district of London or the Bowery precincts of New York for similar experiences. In this connection it must not be forgotten that the Koran forbids the representation of any living thing—and that photography is such a representation.

The **quays** of Algier present a most animated appearance, a broad roadway, built over a series of arches that serve also as warehouses, zigzagging between them and the French business centre above. The French town is scrupulously clean and well paved; the main shopping street is the **Bab Azoun,** with colonnades resembling those of the Rue de Rivoli in Paris; and the tourist will be attracted by the

excellence of the shops, where all sorts of merchandise, occidental and oriental, are alluringly displayed in season for his especial benefit. The prices are usually reasonable and fixed, and would be considered strictly so in any occidental country; so ingrained, however, is the **habit of bargaining** in the mental make-up of the natives and in the guide-book knowledge of the traveller, that slight concessions may generally be haggled for. I saw one day the case of an Englishwoman bargaining for a piece of silk embroidery, where the price-mark read about half what she might expect to pay in her own country, and barely one quarter of what would have been asked in America; but she offered one half and finally made a bid of two thirds of the asking price, adding that she would not give a centime more. She was one of a party of about half a dozen kindred spirits—the others evidently deferring to her sage leading in their shopping intentions. The salesgirl—of dark Southern-French stock, doubtless colonist—referred the matter in French to the Jewish proprietor, who was hovering interestedly near; and he allowed her to make the sale. Whilst the consummation was being arranged in loud, satisfied English, I turned to the proprietor in quieter French, having already completed my own purchases, and asked if he would mind satisfying a curiosity on my part as to what his profit on the article sold to the Englishwoman was.

"It is a loss," he said.

"Then, why have sold?"

The Jew smiled—a trifle sadly; then explained:

"That is—if all of them leave without purchasing anything else." He shrugged his somewhat stooped shoulders, adding, "She is a good salesgirl—Armédie."

I passed an hour later as the party of Englishwomen, laden with packages, filed from the store. Their tones were raised in a perfect gamut of delight; and behind them, turning away from bowing them out, the Jewish merchant was smiling—a trifle blandly. It should be remembered that the winter season of the tourist is the busy season of the tradespeople, who must find maintaining "bargain-counter" rather monotonous for the remainder of their fiscal year.

In the fore-front of the French town are two handsome squares, the **Place de la République** in the centre, and the **Place du Gouvernement** to the north overlooking the harbour. Both are shaded with orange- and lime-trees, and the latter contains an equestrian statue of the Duc d'Orleans, eldest son of King Louis Philippe and commander of the French army at the time of the Occupation.

The chief **Hotels** of Algier are the *de l'Europe* on the Place de la République, and the *Regence* on the Place du Gouvernement; less expensive, the *Paris*, *Etrangers*, and *Isly;* at Mustapha Supérieur are the *St. George*, *Splendid*, and less expensive the *Anglo-Suisse*.

Near the Place du Gouvernement is the **Jameh-el-Kebir,** or "Great Mosque," being the oldest in Algeria: it possesses a court-yard, flanked by arcaded galleries resting on fine marble columns, with a fountain in the centre, where the faithful are usually to be seen at

their preliminary ablutions, as absolutely required in Mohammedan worship. Passing through this court-yard, I entered the **mosque-interior,** donning slippers, provided for the purpose for a small fee, over my walking shoes. The interior is a fine example of old Moorish architecture; and I observed that the worshippers embraced all classes of the faith—rich, poor, white, black—kneeling, rising, again kneeling or prostrating themselves on the matting-covered floor at the words of the imam, or priest; there was not a chair or bench visible anywhere in the interior area, and all of the worshippers were men, who, before entrance to the sacred precincts, cleansed themselves outwardly by ablutions at the fountain, and doffed their street *tawasim* ("shoes") for the indoor *bawabich* ("slippers"). I was curious to note that the convenient fashion of donning the slippers over the shoes was reserved for the sight-seeing Unbeliever, who entered also without ablution—thus enjoying privileges over the True Believer, unquestionably the result of French rule, in marked contrast with the fanatical order of things existing in Marocco, but whether for the better of souls—it were hard to say. The slippers furnished me were much too large to be worn securely even over my shoes, although the good Moslem who rented them to me did his best with a piece of string to impart the required stability. When I undertook a step forward, the slipper involved performed the journey by an accompaniment of its own, never twice exactly alike, generally dangling and oscillating actively from the string

whilst the foot was in the air, thence coming to rest under the foot again, almost as frequently heel-forward as toe-forward, with other variations which occasionally resulted in the wearer's standing on the strings with the slipper either to one side or on top of the foot. This last state, of course, was strictly against rules, and it was necessary to circumvent its recurrence. A step backward was a sure prelude to disaster in this respect—the slippers being next to heelless. I found the safest mode of procedure to be by shuffling the feet along the matting; but even this method had its uncertainties, as the matting was rough and laid in horizontal layers, peculiarly catching to transverse progress. By whatever way attainable, however, and whatever the other privileges accorded the sight-seer, the insulation on the slippers must be maintained somehow, all the time or as nearly all the time as constitutionally possible with him—otherwise trouble might result to him.

The penances thus attaching to religious visitation are not confined to Mohammedanism alone. The average European or American visiting Mohammedan lands no doubt has previously visited Rome, and will remember the church of "La Scala Sancta"; the thirty-three holy steps of which—be the visitor Christian or otherwise: unless the parallel staircase provided for the purpose is taken instead—must be ascended on the knees. I remember one day, whilst about to take the parallel flight myself, glancing up the other and witnessing the condition of a beautiful young woman, essaying its ascent in the reverential

way prescribed. At the sixteenth step some of her under-garments were giving way under the strain, and when the seventeenth was reached, the impending disaster had happened. The hour was shortly after four in the afternoon; but, although my day's programme of general sight-seeing was far from complete, I stood for a long time with bated interest, hoping to see how the fair climber, who was evidently devout, would extricate herself from the conflicting embarrassments of her position. I had finally to pass her, still on her knees on the holy seventeenth step—myself using the parallel stairway—with the darkness surely coming on.

I visited also the **Jameh-el-Jadid** ("New Mosque"), consecrated to the Holy Sid ("Sidi" means *my* Lord) Abd-er-Rahman, next to the Great Mosque the oldest in Algeria: it is picturesquely situated at the north-west edge of town above the **Jardin Marengo,** and its exquisite horseshoe arches of pure white marble are said to be unsurpassed in the Moslem world for quaintness and originality. Besides containing the tomb of the saint, the mosque is the burial-place of a number of deys and pashas of the old régime. There were formerly 160 mosques in Algier, but only twenty now remain open for prayer, the rest having disappeared or been adapted to other uses. In the Place Malakoff, recognisable by its twain Christian minarets, is the Roman Catholic Cathedral of St. Philippe, built in 1791, on the site of the Mosque of Hasan, containing beautiful Arabic decorations; alongside is the Governor's City-Palace, with the

Archbishop's Palace across the broad plaza—both transformed Arab palaces.

In my visit to Algier, I took much delight in exploring the Arab town, whose streets seem as a rule narrower than those of Tangier and Tetuan: this, however, is due to the effect of the higher buildings lining them, and to the further fact in those streets running transversely from the water-front, that they are steep and winding.

The interest of the old régime centres in the **Kasbah, or Citadel,** situated high up at the back of the Arab town: what stories might its thick, frowning walls tell of the thousands of Christian prisoners, men and women, who have been immured there! It is now used as a barracks, little remaining of the buildings commenced in 1516 by Baba Arouj (Barbarossa) beyond the central court and the throne-room. The term "Kasbah" is frequently employed to describe the entire Arab town. Past the Kasbah, at a short distance over the shoulder of the hill, lies the **makbara,** or Mohammedan cemetery; and still beyond is a line of steep **ramparts,** stretching encirclingly to either side, with a broad, deep moat of greensward.

The makbara is one of the places where **Mohammedan women** enjoy a certain quality of freedom in public; the men seldom go there except at funerals; and, being thus detached from the male espionage under which their outdoor lives are so strictly passed, the fair sex do not hesitate to avail themselves largely of the opportunities presented. On all fine days

"Moslimas," closely veiled, are to be seen, going and coming in twos and threes, sometimes in larger bodies, to and from the cemetery: once entered the cemetery, they separate to the particular *terbeh* of their devotions, one act of which consists in placing myrtle. Whilst at these devotions they are privileged to throw back the veil, but are required to maintain the unveiled face turned towards the grave. These visits to the makbara, notwithstanding the gloomy associations of the place, are even utilised, by such of the women as are so inclined, for purposes of flirtation. It is easily possible for a woman to wander to some secluded edge of the rudely enclosed ground, say, when the light is low and there seem to be no interfering spectators; or, when, her devotions over, she decides to go home, it may appear that her companions have left without her, and that she must needs go home alone—the possibilities need not be more particularised, and are by no means lacking of realisation. On Friday, which is the Mohammedan Sabbath, the makbara really wears an aspect more gala than mournful; the women assemble in crowds, bringing their refreshments, and garments to squat on, and remain chatting and laughing with each other for lengthened periods. An **Arab funeral** is an apparently unceremonious affair, but possesses a certain solemnity. The body, uncoffined—simply draped on a litter—is carried shoulder-high by bearers, relieved from time to time by others; and to the music of a mournful chant the procession of following relatives and friends, all on foot, moves on to the

cemetery, where, with no committal service, the body is shoved into the terbeh—a kind of oven of brick close to the surface; and the "assistants" then disperse.

Notwithstanding the inhibition of the Koran, I was very **anxious to obtain a photograph of some fair Moslima** in all her unveiled loveliness, howsoever extensive or limited the same might be. My persistent efforts towards this end, however—worthy as they were probably of a better cause—seemed hopelessly in vain. In one of these attempts a young girl, not over eleven years of age, who had not yet assumed the veil but was of pure native type had posed for me in conscience-stricken shyness, with her *hubara* held envelopingly about her so as just to omit her face. But the pleasure of having secured her on the film was immediately dissipated, when a burly Mussulman, a witness to the concluding touches in the operation, rushed in upon the scene, and, cursing violently, smote her with his open hand over the head, as the little thing turned and fled. Under other conditions I might have acted on the principle about distance being the safest point in valour, for the cursings had been levelled as much against myself as the child; but I owed it to her to divert the chance of pursuit by stepping up to her assailant. "You coward," I said to him in French—"why don't you hit some one of your own size?" "Coward? Who coward? You coward! I 'll hit you, too," he said: "I 'll kill you, you dog of a Nasrani." "Go ahead," I said: "J' attends le coup"

Veiled Moslimas,
In Conscience-Stricken Shyness.

("I wait the blow"). We faced each other very close; there were no bystanders—and I was holding my closed kodak, grasped by the strap, at arm's length in my right hand, ready. We passed a few more like amenities, orally; and then, as a sop to peace, because a continuance of the scene might assemble other natives, I offered him the franc which I was to have paid the little girl. He seized it in his hand, threw it to the ground, stamped on it, spat on it, and then left me. The spot was in the immediate vicinity of the Kasbah, within whose walls in 1827 the blow of a fan, dealt the French representative, demanding redress for injuries to French subjects, by the reigning dey, had been the signal for the end, and led to the French occupation of the country. But in the trivial personal incident narrated, I was left with an uncomfortable reflection as to who had been the real aggressor. Adjusting my qualms over the incident of the little girl, I was turning away, when I observed a small native boy (like the girl, Berber rather than Arab) interestedly regarding me from a convenient distance. He had evidently been a witness to all or at least the latter part of the scene just enacted, for he came forward and with his fingers dug up the franc from the ground. The roguish look of assurance with which he did so, and proceeded to stow the coin away about his own person, remained cautiously fixed upon me, as he ventured, in much better French than the irate Mussulman's: "She 's only a little girl. I have a sister, sixteen years—*toute jolie*," he added.

This breathed business, so I waited.

"For a franc, I might get her to pose for Monsieur—not here; but I know a place where a *sentier* [path] overlooks the plain. It is high, so that no one climbs to it from the plain; the houses, too, are well above it; and no one will disturb."

"What is your name?" I asked.

"Ali."

"Ali," I said, "you have a good name. I will trust you. We shall go."

"I conduct you there. And then Monsieur shall wait, and I shall return *tout de suite* with my sister."

"Very good," I said: "it is a bargain."

"And my sister—Monsieur will be willing to give her something?"

"Oh—the franc 's for—I see. I 'll give her also a franc. Only she must pose unveiled."

"*Certainement.*"

So it was clearly arranged; and he took me to such a spot as he had described, where a zigzag path led round the brink of a precipice—with no houses, even on the upper side, very near. During the absence of the small youth to get his sister, I made the necessary preparations, noting that the place faced northwestwardly—the hour being in the afternoon.

Presently the two appeared, the small boy tugging his sister by the sleeve as a means of overcoming her diffidence.

"*Bon-jour*," I said. "You 'll have to come down here, to be in the sunlight." I thought it best to bring the matter to an immediate focus.

The girl had returned my salutation, and approached to where I was standing—veiled.

"It takes but an instant," I explained.

"I know," was her ready reply. "Once one of my friends and I had our pictures taken—they were very like."

"Oh—well, then; you know not to have fear." Then I asked her to remove her veil.

She looked all about her, at her brother and at the empty path above—still hesitated slightly, and then raised the veil and tossed it back over her head. Her brother had made no mistake: she was—*toute jolie*. I drank in the full sense of her beauty for a brief few seconds, whilst she stood expectantly, with downcast gaze, and that poseful dignity natural to the Berber and Arab races. There is a trite saying, the application of which is frequently *triste:* "He who does not when he should, may not when he would."

Following that brief pause of inspection, before I could get the camera in operation, the attention of all three of us was attracted by a noise in the direction of the path above; and a native, pursued by some gendarmes and a crowd of other natives, came surging into view, swept down the path to where I stood—closely pressed against the walled brink—and then wound on past out of view again. But fleeter even than the rabble's approach and passing, had been the flight of my late companions, the girl and her brother; and I did not see either of them again, although I waited about the spot till good photographic results would have been impossible.

With a knowledge of the possibilities of the makbara, I made a number of visits there, until it might have been supposed that I was grieving some Mohammedan friend or had turned undertaker. For a time these visits resulted in no particular progress, and I found no occasion even to open the camera. Some of the women seemed to remark the frequence of their "rencontres" with me, and their gaze became more than casual; but they gave me no opportunity for a conversation *à deux*. At length, when the light was rather low, I succeeded in enlisting the separate attention of a young girl, apparently of an age with the girl who had fled unphotographed. She was by no means as well dressed as the other, but she possessed a pair of dark, smiling eyes—the only part of her disclosed to me as we talked—which gave me courage to believe that I was in train to secure the photographic prize sought.

"Yes: for a franc, I will meet you down by the ramparts, in a little time."

Her French was very far from the perfect article of the other girl; she even "tutoied" me—but I consoled myself with the reflection that she would assuredly prove even a more usual native type; so I strolled leisurely down to wait at the appointed rendezvous. Presently she came—alone—in implement of her appointment. It was a sufficiently lonely place, and no one else was about.

"Unveiled," I said.

"Sure," was the agreeable response, and the veil was thrown back with alacrity.

Well—I had promised the franc, for the privilege of taking the incognita's photograph in just that way, and she had done her part. So I took her photograph —even though her features were largely of negro type—with the camera pointed somewhat into the sun.

The European or American who comes to Algier for winter residence naturally seeks more congenial conditions than those presented by the Arab town. Circling the shore to the eastward from the French shopping part is the district known as **Mustapha Supérieur,** where are beautiful villas and gardens, and a number of excellent pension-hotels: the whole resembling a section of the French Riviera in appearance and conveniences. An electric tramway puts it in easy touch with the city proper.

A number of well constructed French roads lead out from Algier through the suburban parts—some of them continuing as main highways for long distances into the country. The majority of country roads, however, are not yet permanently constructed and become very bad in winter, with mud inches deep after one of the severe rain- or thunder-storms by no means uncommon at that season; whilst in the summer they are inches deep in dust. The country immediately surrounding Algier and its suburbs is richly agricultural, very uneven, but beautifully green in winter, where the French colonist works the fields with the assistance of his family or Berber hired-men. An interesting drive is by Mustapha Supérieur to the **Ravine of the Femme Sauvage,** and

back by the Jardin d'Essai (Botanical Gardens). A stop should be made on the hill, about two miles from the town, to visit the French **Governor's Summer Palace,** an imposing white building in extensive grounds, the entrance to which is ornamented by a number of statues. The **Jardin d'Essai,** begun as a Jardin d'Acclimatation for the naturalisation of plants of other countries and climates, is become one of the most beautiful parks in the world, where the visitor may tranquilly enjoy pastime in the shade or sunshine of its benches or in sauntering under avenues of bamboos, magnolias, and palms.

A **visit to a native village** is an instructive, but a very dirty—and sometimes, rather a risky—experience. It is instructive, as showing how agrarian populations should not live; it is dirty, because the villages, standing off the main roads in a sort of dam of prickly-pear embankments, must be done on foot, unless the visitor has or can procure a mount to transport him along the narrow, winding paths, unpaved and reeking with mud and filth, between the lines of low buildings; it is sometimes risky, if the populace should carry their innate animosity towards strangers, especially Nasranié, into action. I visited one village, standing on a slight eminence—itself and its approach utterly invisible from the highway, in the apparently inhabitless depths of the tall, scraggly, prickly-pear hedges surrounding and permeating it. The hedges served to retard evaporation of the sewage and winter rains, and there was no such thing as picking one's steps, but, guessing the fordable depths, I strode

forward. The houses were rude, one-story, one-room erections, of dirty plaster exteriors, which possibly under the summer sun, drying also the lanes which served as streets, and a touch of whitewash, may look less uninviting later on, but can never be healthful. The able-bodied part of the male population and many of the women were absent working in the fields or even in the city—wherever their chance of livelihood took them. I saw mainly old-looking people and young children, to whom I was instantly a mark for curiosity and mendicancy, and a few unveiled women who retired indoors to spy on me through the thick doorways of their windowless houses. Whole families, together with all their earthly possessions, even their animals—goats, or a cow, if they are fortunate enough to possess such—occupy the same common room, as the best means of protection. The whole place, *meuble* and *immeuble*, would seem dear at a few hundred pounds, yet its population was said to number almost as many souls.

At some ten miles' distance from Algier is the **Abbey** (still generally styled Monastery) **of La Trappe,** containing heretofore 120 Trappist monks, and open to male visitors from 10.30 to 3. The chief curiosities of the place are the chapel, cemetery, refectory, orangery, and the desk on which Hussein Dey signed his abdication to the French.

The most usual landward excursion for the Algerene visitor is to **Blidah,** distant about 30 miles along the railroad from Algier towards Oran. It is beautifully situated at the foot of the Algerian Atlas, in

the fertile plain of the Metija, with picturesque surroundings of gardens and orchards; at four miles' distance are the **gorges of La Chiffa,** generally included in the excursion.

The traveller, minded to go further afield, may take the railroad eastward from Algier through French Kabylia, and visit the scenic **Jurjura Highlands,** and the **Gorge of Chabet,** compared for grandeur to the Black Cañon of Gunnison in the Rocky Mountains, and traversed by a fine road of most difficult engineering; or, continuing on the way to **Constantine,** a veritable inland Gibraltar, he may, before reaching that point, turn southward past Batna and El-Kantara, the gateway to the Sahara, and bring up at Biskra, in the cooling shade of its thousands of palm-trees, in the confines of the Great Desert itself; such an itinerary however entails almost too great a divergence from the general, cruise idea to be included in the present work. For the benefit of any interested, it may be stated that **Biskra** is practically rainless, and has become quite a winter resort for those desiring a dry, warm climate; and its selection as the chief French military post of the Sahara bespeaks safety for it as an abiding-place. Its population is considerable—in the neighbourhood of 10,000; and on its broad streets, lined generally with brick houses of one story and terraced roof, may be seen a most motley blending of human life and merchandise, European, Algerian, and Saharan. There are three good **Hotels**—the *Victoria*, *Royal*, and *de l'Oasis*. By way of amusement in this far-off retreat

there is a garden of large area, marching on one side with the Desert itself, and completely filled with the most beautiful of tropical plants and trees. It belongs to a private French gentleman, but the visitor is made welcome, and may lose himself to the sound of trickling waters along its shaded paths: those who have read *The Garden of Allah* may recognise and complete this brief description. It is but a step from this most beautiful of gardens to one of the garish dance-halls, for which the name of Biskra is famous—or infamous. At two hours' drive from Biskra—beyond the Wady Biskra, which is usually a dry river-bed, but sometimes for a few hours a raging torrent from bank to bank—is the **Tomb of Okba,** the warrior who at less than sixty years from the death of Mohammed carried the faith of Islam across Northern Africa from Egypt to Marocco—to the complete and abiding effacement of earlier-planted Christianity; indeed it is sadly curious that everywhere blighting Mohammedanism withstands conversion or retrievement to the Christian faith. The site has been a sort of minor Mecca for Moslem pilgrimages, but unlike the real Mecca even its venerable-looking mosque is open to the Nasrani sight-seer—on slippers, of course.

Turning back to Algier, and before saying goodnight to it—for I left it at nearly midnight—I may mention that it, too, has its dance-houses in the narrow, darksome streets of the native quarter. **Native weddings** and **Howling** and **Dancing Dervishes** are also gotten up for the delectation—or distraction

—of the visitor and his superfluous spending-money; and in the French town are the **Opera-house, Casino,** and a number of **cafés-chantants.** There is this to be said, however, that—whilst the bedizened, sometimes altogether unbedizened dancing-girls of Biskra are represented to be genuinely "native," being often sold by their parents, which means generally their fathers, to the life they lead—I saw no such degraded, real "native" beings in several dance-houses visited in Algier: but the danseuses were principally French, Spanish, Italians, and Jewesses—and one claimed to be American! Also at the dancing-halls of Biskra native men figure largely among the audience, but I saw no native men in these dance-houses of native Algier. Possibly I may be wrong, however, even thus inferentially to suggest that they do not go. In Tangier I visited also a dance-house or two—with the stipulation that it was to see native dancers. I had been led to believe in Mohammedan entertainments following the styles depicted in *The Arabian Nights.* But there in uncivilised Tangier, as in Algier, the performers were not Mohammedan natives. In Tangier, after I had refused at the last house visited to accept the most audacious efforts of several Spanish and Jewish performers as fulfilment of the advertised contract, it was finally announced that the next performer was *une vraie femme indigène.* Well—she was —probably; but such a poor, undernurtured, frail little thing, scarcely fourteen years of age, that the scene of her poor, agonised efforts at abandon in her entertainment remains to haunt me most of all the

sadness connected with my Maroccan experiences. I endured through one dance; then, as with a light, gaudy mantle thrown over her panting body, she stopped to gather energy for another, I turned to the Spanish dueña of the place, and asked how much she counted to make a day from her ownership of this *vraie femme indigène.*

"Ah, the signorito likes her—but it is not much," she said, evidently misdivining my interest. "Perhaps three or four pesetas."

"Well—here are five francs. Give her all the food one will buy, and for the others one whole twenty-four hours' rest."

Whether the money was devoted as stipulated, it were useless to surmise: at least I had the satisfaction of slipping the girl a franc into her own hand as I left. I have my own theory about this "vraie femme marocaine"; again I may be wrong, but it is, that she had been at some time kidnapped and was held a close prisoner in this dance-house, never permitted to enjoy the outdoor sunshine and light by her white owner—and this, not alone from fear that she might escape, as is the motive for close confinement of certain white slaves in Europe and America, but from fear of an irate Moorish populace, were her presence there to become known to them.

French occupation of Algeria is **responsible for many innovations in native habits and conditions,** but is maintained at heavy cost. It is a curious situation for the visitor to observe electric lighting in some of the native houses, or to travel in a railway

train or electric tram vis-à-vis or rubbing shoulders with a fair Moslima, veiled and otherwise dressed in immaculately white outer garments—the French hosiery and shoes and the anklets of gold or silver, set with precious stones, visible underneath, suggesting the blending of the latest fashions of French and native vogues. It was one of my experiences to sit beside one young Algérienne, dressed as I have described, in proceeding by tram from the shopping part of Algier to Mustapha Supérieur. We were seated on the right-hand bench of the compartment for *non-fumeurs*, where I held the corner by the door, turned for comfort at a slight angle towards her. In the course of the journey something went wrong in her ideas of the fitness of her white hubara and veil, and for a fleeting instant—or two or three—she disturbed their obscuring presence. Before they were adjusted back to suit her, I caught the glimpse, she probably intended me to have, of her finely regular features in the freshest beauty of her youth, and the richness of her jewelled attire worn underneath the conventional, white exterior. It was mid-afternoon, and she may have been going to some social function—and I can bear witness to the fine embroidery on the small handkerchief which escaped her at first sitting down and which I promptly returned to her. An older native woman accompanied her—or I verily believe we should have conversed; as it is, when they rose to leave, I received from the young Moslima a slight bow, doubtless in token of the service of the handkerchief, and a straight look from her soft, dark eyes.

The **dark side** connected with the French rule in Algeria is the cost—in money and in lives. It has been computed that in three quarters of a century of occupation the expenditures have exceeded the revenues by four milliards of francs, and that nearly 200,000 lives have been sacrificed; and to-day it takes 50,000 French troops, besides about 20,000 native troops—Zouaves, Turcos, and Spahis—to hold the country in equilibrium; 50,000 French troops to hold 4,000,000 natives in order, so that the 300,000 French colonists and 400,000 other Christians and Jews may experience a feeling of security for their lives and possessions! It is no wonder that the French settlers, urged especially by the women-folks of their number, sigh for their own sunny France, and return there when they can, to enjoy the fruits of their labours in the "Algerian departments"—for thus France affects to put a stable name on this unstable portion of her colonial régime. Great Britain, with 6000 British troops, preserves tranquillity in Egypt and the Sudan with 10,500,000 inhabitants, of whom only 20,000 are British, and all but 1¼ per cent. are natives. Turning to the vastly more complicated problem of governing India, we find 75,000 British troops, supplemented by 150,000 native troops, maintaining British rule against the periodic unrest of famines and pestilences, over an area nearly ten times the size of Algeria, with a population of 300,000,000, of whom but 100,000 are British, and all the rest but 15,000 are natives or kindred Asiatics. These figures are suggestive in view of the frequent

statement that the British alone of nations know how to exert a stable colonial empire. The fact is, that neither the British nor any other Christian nationality has successfully colonised in the face of a large indigenous population of different race and religion—unless they proceeded systematically to attain numerical supremacy by influx of their own race, coupled with the practical extinction or proselytism of the native. If this latter result cannot be obtained, then it is better simply to rule as the British do in India, Egypt, and elsewhere—achieving an equitable government and a share of the country's trade by civilians, who like the military come but temporarily, in due time to return to the governing land, leaving to the governed the exclusive permanence in their own land and the entire benefit of all taxation.

It is said that trade follows the flag: ah, but there is, far overshadowing that, an altruism in the wielding of empire such as Britain's, beside which envy and condemnation of human error may well be silent; and America, as the chief exponent in policing God's Civilisation in the New World, should let it be known peremptorily that she will uphold the policing hand of Britain, now somewhat shaking under her vastly greater load in the Old World, at all hazard and against any other Civilised Power, that from envy or other unholy motive would seek to cripple that constraining hold on the menacing Unregenerate forces of the World!

VI

TUNIS (TUNISIA)

Leaving Algier about midnight, and proceeding along the African coast by a course generally north of east, the traveller should arrive off Goletta, which is the port **for Tunis** for large vessels, the following night—the distance run being about 420 miles. There was a strong east wind blowing inshore on the occasion of my visit, and it was with some difficulty that a landing was effected on the northerly side of the broad stone jetty serving as a breakwater. It is 6 miles from Goletta to Tunis—about nine miles by the railway skirting the westerly shore of the shallow salt lagoon which lies between Tunis and the Mediterranean. Over this shallow lagoon, connecting by a short canal with the sea, Tunis used to enjoy navigation by small boats only. But in 1894 the French completed a twenty-foot channel, making Tunis directly accessible as a seaport to the majority of vessels plying the Mediterranean. Tunis is about 600 miles S.E. **from Marseilles,** and vessels of the Compagnie Transatlantique make the crossing twice weekly, in a little over 30 hours.

In 1881 **Tunisia** came under the protectorate of

France—the pretext being that France desired to help herself, and incidentally Tunisia, by the subjugation of certain marauding tribes inhabiting the Tunisian borders. The tribes having been subdued, France was thus enabled to help herself incidentally to Tunisia: her troops appeared before the gates of Tunis, and the bey was given two hours in which to place the external relations of the country under French protection. To be sure, the pill was sugar-coated: the bey was allowed to retain his absolute jurisdiction where natives alone were concerned, and an assured income on which to maintain his sovereignty. Thus Tunisia became a regency of France, its government practically administered by the French Minister-Resident-General—to the effete displeasure of Turkey as nominal suzerain, and the active disgust of Italy, who, her citizens having settled there in large numbers, had hoped for the prize herself. The name of the present bey, who succeeded on the death of his brother Sidi-Mohammed El-Hadi on May 11, 1906, is Sidi Mohammed En-Nasr. The term "bey" is of Turkish derivation, signifying "commander."

One of the **underlying reasons** for France's occupancy, subordinate only to the usual one of land-grabbing, was to create for herself, as she has unquestionably been doing, a maritime stronghold at Biserta, with a magnificent natural harbour, right at the northern apex of Africa, where all shipping coursing the Mediterranean must pass at near range. French and British external relations are at present harmonious: but it is not so very long ago since Great

General View of Tunis.
About All That Remains of Carthage.

Britain laid great stress on her fortified positions at Gibraltar and Malta, and her occupancy of Egypt and control of the Suez Canal, as securing for her the route to India and her other great Eastern possessions and commercial interests. In these days of increasing range and destructiveness of warfare, the question of belligerency turns more largely on the possession of population, ready and capable of being properly armed, on the part of any Power; and the consciousness of this is playing a constraining hand on international relations.

The **area of Tunisia** is 51,000 square miles, with a population estimated at about 2,000,000; of whom 40,000 are French (half military), 80,000 Italians, 13,000 Anglo-Maltese, and the rest practically all natives. The occupation of the native population is very largely agricultural. There are extensive cork forests, and olive-oil and esparto-grass figure largely among the exports. The total annual **exports** are about $15,000,000, chiefly phosphates, animals, and natural cereals; and the **imports** about $17,000,000, chiefly cereal products and manufactured textiles. The figures for Algeria are $55,000,000, chiefly wines, animals, cereals, and timber, in the order named; and $75,000,000, chiefly manufactures, respectively: showing that foreign trade is in proportion to the settled foreign element rather than to total population. The Algerian railway system has been extended into Tunisia, where there are now about 500 miles—all in French hands.

The Atlas ranges break down in Tunisia to chains

of moderate height. There are four fairly distinct regions: the **Tell,** well watered and fertile, extending from the valley of the Majerda, the only perennial watercourse, to the Mediterranean; the **Sahel,** or Coast lands, less well watered but still fertile; the **Interior Table-lands,** of an average altitude of 2000 feet, with a rainfall sufficient for raising grain crops and maintaining pasturage; and the **Sahara,** with which may in a measure be classed the chain of *shotts*, or shallow salt-lagoons, about or below the level of the Mediterranean, extending westwardly from the neighbourhood of the Gulf of Kabes toward the higher altitudes of the Sahara. Tunisia comprises, in the main, the ancient Roman province of "Africa" (the natives still employing the term *Ifrigia*)—one of Rome's granaries; the name afterwards spreading to the whole continent.

Goletta (*La Goletta* for those who say punctiliously *Le Havre*) is a town of some 4000 inhabitants, largely of Italian stock. Its importance as a seaport has declined since the construction of the ship-channel to the capital.

Tunis, the capital of the regency, has, with its suburbs, a population of 250,000, one-fifth of whom are Europeans by birth or blood. It stretches in a north-westerly direction along the Bouhaira, or lagoon mentioned, and in point of numbers is the third city of Africa; yet its importance does not strike the visitor at first acquaintance. Occupying a comparatively level, inland expanse, it lacks the rising, seried effect of Algier, or even Tangier, as seen on

approach from the sea. Tunis is enclosed on the land side by a strong **wall** nearly five miles long, **pierced by nine gateways;** this enclosure was erected about a century ago to include the **old town of Tunis,** whose much older walls pierced by seven gateways still stand, and the suburbs **Ribat Al-Suika** on the north and **Ribat Al-Jazireh** on the south. As in all African towns where Europeans have settled, there are to-day virtually two distinctive towns united as a municipal whole: the European, with comparatively broad, clean, sidewalked streets, faced by modern-looking buildings; and the Arab or native town, a bulging mass of seemingly blank-walled buildings, nearly meeting over the narrow, winding passages, generally impassable to vehicles, but filled from morning to night with the peripatetic native life. The **European town** stretches between the Old Town and the Bab-el-Bahr—Marine Gate, now *Porte-de-France*—on the Bouhaira. Its life focuses on the fine Avenue de la Marine, now **Avenue de France,** a broad esplanade with shade-trees; and it contains, besides the **Palace of the Resident,** the **Public-offices,** a **Pro-Cathedral,** blocks of business houses and shops, and several hotels and cafés, in the architectural styles prevalent in Southern Europe. The chief **Hotels** of Tunis are, *Tunisia Palace*, latest and best; *Grand*, Avenue de France, and *Paris*, Rue al-Jazireh, under same management; less expensive—*Terminus*, near railway station from Algeria; *France*, behind Grand, near station for Carthage—quiet, good; *L'Isére*, Rue al-Jazireh, entirely French.

Turning to the **Arab town,** we find that French rule has introduced a certain measure of cleanness into the native streets here, as in the large towns of Algeria; but with all manner of animals struggling for passage with the busy throng of pedestrians by day, and the shops generally mere covered appanages of the principal streets, the cleanness tends steadily to diminish from dawn till nightfall—when the street-cleaning brigade appears upon the scene in force and puts things to rights again, to the intense disgust of the pariah-dogs, which have done their scavenging best beforehand and gone to sleep, in fancied tranquillity, along the line of operations.

In Tunis are many **mosques,** the chief the Great or **Olive-tree Mosque** (Jameh-el-Zeitouné) near the centre of town, built in the thirteenth century, with an aggregation of domes and cloisters, and, besides possessing a library, serving also as a college, with an average attendance of about 500 Moslem students. Another conspicuous mosque, belonging to the same century, is that of **Abu Zakaria,** within the high limits of the Citadel (now used as barracks) at the extreme west of the old town; whilst by the auction-stance is the peculiar-looking **Mosque of Sidi Ben-Zeyad.** Near the northern walls of the old town rises the dome of the Mosque of Sidi Mahrez, a renowned saint, whose tomb therein gives it the right of sanctuary for debtors. The **Terbet-el-Bey,** wherein are interred the beys, near the Souk-el-"Boulat" ("Paving-stones"), is marked by its green domes.

The **souks** (the Arabic plural is *aswakk*) or

native shopping-streets of Tunis are famous. It has already been pointed out, in the chapter on Tangier, that "souk" signifies indifferently street or marketing-place; and in Tunis the principal of these souks are grouped after the fashion of an extensive series of bazars, where, under continuous lines of overhead matting stretched to keep out the bright sunlight or the rain (except at the breaks), and serving also to shut off all vision of the superstructures of the buildings, the shaded, labyrinthine passages thus formed, from which all animals are excluded, open out into rows of frontless shops on either side. The trades of principal importance and interest to the visitor are the **textile** ones, comprising the manufacture and sale of cloths, carpets, and rugs, and silk- and cloth-embroidery; especially the embroidery-work is wonderfully well done, the dyes in the threads outrivalling those used in civilised lands for brightness and endurance of colouring, and much of the exquisite designing and hand-stitching is the work, done by way of pastime, of the occupants of the harems, who thus gain also pocket-money for the gratification of their feminine tastes. Next to these textile lines in attractiveness come the products of the various **smiths,** gold, silver, and copper, and the workers of other metals—the majority of their wares, where of native origin, hand-done and appealing strongly to the visitor's pocket-book. But what particularly attracted me—above even the pawnshop-looking stands of the **curio-dealers,** with their miscellaneous contents of all sorts, ages, and climes—were the shops of the

perfumers, who rub ottar of roses, or other ottars (for *'otr* is the Arabic word for "perfume") on the back of the passing visitor's hand, and then prove by its greasy permanence the excellence of the decoction. The ottar, when purchased, is filled into long, thin, square vials, the glass sides of which contain in-blown gilt ornamentation and almost meet, leaving but a narrow aperture running down the centre for the contents; if the purchaser uses any prudence, there is no question about the permanence of the perfume. In one of the curio-shops I was attracted by an Arab jewel-box, which was claimed—doubtless correctly enough—to have belonged to the favourite daughter of a native general, at whose death recently it and all his property had been sold for debts. The dealer commenced by wanting forty francs for it. I told him in modest French that I was poor. "In that event," he said, "and since you are French, take it at thirty." I pointed out that it stood on but three legs—the fourth side having no support. True: he had thought the original price asked might have been construed to have considered that; however, he would allow five francs, which would certainly be enough to secure a new leg. Eventually the ancient relic—for it was reported to have been in the general's family for 200 years—became mine, together with some Arabic script of the dealer narrating its historical virtues, for the sum of fourteen francs. I bargained for a number of other things—finding the experience an agreeable diversion, and usually winding up by obtaining an article at about one-third

the first asking-price. There was one thing, however, which I was unable to buy at any price, either in Tunis or elsewhere in Islam—and that was an Arabic copy of the Koran. I displayed tempting prices, but in vain: the book could not be sold to an Infidel. Whatever the commodity may be, the intending purchaser, in proceeding to deal, must use judgment as to what a fair price is for his opening offer: by no means all native dealers inflate their prices, and if you once offend one of these by **under-offering,** you may as well move on—the transaction is closed against all reopening. I saw an anklet or bracelet, which I coveted very much: it was double-crescent-shaped, of gold, with two connecting chains of precious stones. The dealer named one price, and I broached another. He was an old man, with a white beard and a turbaned head, both of which at my approach had been immersed in the contents of a book; and throughout the interview he remained squatted on a sort of raised platform facing his principal show-case, and in tangible range of almost every sale-article in his place. When I named my price, he locked the article up in a little sunken drawer in the platform, and without another word resumed the interrupted reading of his book. Clearly the article had been retired from sale—for the time-being at least; and I knew better than to wait.

This indifference to trading was not the only instance of **financial independence** I met with in Tunis. In my wanderings in the maze of the native streets, a young Arab boy of about seventeen years, speaking

French with the same fluency as myself, insisted on being my guide—to my infinite astonishment, without any wish for pay, but solely, as he said, for the pleasure of being with me. I had witnessed some strange things, so far, in Africa; but none of them came to me with any more surprise than did this novel experience of being "guided" for benevolence' sake. When we came to part, after having been all over the principal streets and points of interest of the Arab town, including the Palace of the Bey, where my youthful guide passed me everywhere unchallenged —having been walking together almost an entire afternoon—I had the greatest difficulty to get the boy to accept a small personal present in token of parting esteem. He had even paid out money for me in my purchases; and, whilst I insisted on paying back to him whatever that was, I am not at all sure that he enumerated everything in his account. To be sure—he told me, that the excursion was of much value to himself, because he could understand my French better than the speech of the Frenchmen of the place: but I readily forgave him this unintentional allusion to the somewhat halting character of our conversation. He was much better dressed than the average Arab boys of the place, and came unquestionably of one of the best native families; and from the familiar respect accorded him by the native guards at the palace of the Bey, he might easily have been related to the latter.

I was struck with the **industrious appearance** of the majority of the inhabitants of Tunis. One

feature, however, which the visitor is sure to remark unpleasantly early in his experiences of Tunis, is the persistent industry of so-called "guides" to entice him to enter the trading establishments, European or native, of their particular patrons. These toots, not content with dogging the visitor's path and lying in wait for him at every corner, invade even the precincts of his hotel. It hardly needs the stating that the most satisfactory bargaining may be done without their presence; and if they cannot otherwise be shaken off, the calling of a gendarme promptly settles them for good.

The palace already mentioned is the **City Palace of the Bey,** and is situated between the Olive-tree Mosque and the Citadel. Partly repaired after French taste, it still contains a number of rooms of finely Moorish style, with delicate stucco, arabesque work, for which Tunis was formerly famous. A mile or two to the westward of Tunis, is another palace of the Bey, called **El-Bardo,** forming the nucleus of a small town of about 2000 inhabitants. This palace (now partly serving as a Museum under French auspices) which evidences many features of Moorish art in a decadent condition, is chiefly remarkable for its "Court of Lions"—and from the fact that the Bey sits here once a week to dispense justice among his native subjects as their one supreme judge of law and fact, even to the taking away of all their worldly possessions, their liberty, and their lives. That is—usually: but once in a long while, the French Resident says—well, what he says is known only to the Bey, and those

who might have access to him in his sacredly guarded apartments immediately afterwards. The Bey's usual place of residence, however, is at **Al-Marfa** ("The Port"), a neighbouring watering-place, where also are the residences of the French Minister-Resident and the British Consul.

Tunis is a Carthaginian city, but first rose to importance under the Arabs, as a port for Moorish travellers visiting Kairawan from Spain. **Kairawan,** the Mecca of Northern Africa, lies 30 miles inland from Susa, and about 80 miles in a direct southerly line from Tunis, having a permanent population of not over 12,000 souls. Its claim to sacred importance in Islam is based on the existence within its walls of the **Mosque of Okba,** containing his shrine. The interior of this building is described as a veritable wilderness of columns, over 400 in number—gathered chiefly from the extensive ruins of Roman Africa. These ancient ruins, Carthaginian as well as Roman, are much more extensive than is commonly supposed, and have been but imperfectly explored—rising to greet the traveller in many directions, frequently out of the very depths of the desert. The treeless wastes to-day surrounding them no longer breathe the possibility of extensive human habitations; yet those plains must once have teemed with human life and the conditions of human existence—green fields and woods and growing things. In the later age of Kairawan's glory it is represented as having been begirt with luxuriant gardens stretching as far as the eye could see; these, too, have almost entirely dis-

appeared, carrying with them the manufacture of the famous ottars formerly associated with the place. Kairawan, being a Holy City of Islam—possessing besides the Mosque of Okba five other mosques—does not encourage Christian visitors, particularly to its mosques: and no Jew may enter its gates. My own notes of travel do not record any visit to any of the mosques of even less holy Tunis—although whether from neglect on my part or religious interdiction, I cannot now recall.

Southward of Susa, beyond the headland called Cape Africa, the coast-line curves south-westwardly in the formation of the **Gulf of Kabes,** the ancient Syrtis Minor. At the apex of the Gulf is the town of Kabes, from which an almost continuous line of shotts, or shallow salt lagoons, below or but slightly above the sea-level, stretches westward 250 miles, terminating in the **Shott Melghir,** only 50 miles due south of Biskra. Into this Shott Melghir opens the Wady Igharghar, one of the great rivers by which the Sahara formerly was traversed, with an almost due northerly course of over 750 miles from the Ahaggar plateau about the latitude of the Tropic of Cancer. The **Tunisian railway system,** besides the main line westwardly from Tunis into Algeria and minor branches to **Biserta** and other points on the north coast, has a line down the east coast, with a branch from Susa to Kairawan; and it is proposed eventually to bring this east-coast line to Sfax, on the Gulf of Kabes, whence a line already runs westward inland to **Gafsa** and **Tuzeur,** the last point almost half-way

from Sfax to Biskra along the northward edge of the line of shotts already mentioned.

Some four miles to the northward of Goletta, whence it may be reached conveniently by railway or carriage-drive, is the **site of Carthage.** Of this once great city, founded by the Phœnicians almost 100 years before the foundation of Rome itself, no visible trace remains to-day, except a series of subterranean ruins. Everything that once stood upon the surface has vanished or found oblivion in the dust. The Romans took the city and destroyed it in B.C. 146; subsequently they built a city of their own on the ancient site, but this, too, entirely disappeared from view, following its final destruction by the Arabs in A.D. 706. The principal ruins to impress the visitor to-day are the **underground cisterns and channels** for the water-supply of the Roman city. The solidity and size of these crypts—some of them twenty feet wide, with a clearance of twenty feet in the centre, and extending for considerable distances unbroken—show how carefully they had been constructed. The most important feature of the ancient city was the eminence of the **Byrsa,** which is identified with the hill now occupied by the chapel dedicated to St. Louis: the tradition being that Queen Dido purchased as much land for a citadel as she could enclose with a bull's hide (*byrsa*), which she cut into wonderfully thin thongs for the purpose. Here stood the Citadel, crowned by the Temple of Æsculapius at the head of sixty steps, in the very centre of the city—which in the height of its greatness had a circuit of twenty

miles. On the land side the city was defended by a triple wall, with towers at short distances; whilst on the south-eastward side was the sea. There were **two artificial harbours,** one rectangular for merchant-vessels, opening into the lagoon of Tunis and ending in a narrow passage capable of being closed by a chain; the other circular, for ships-of-war, containing an island in the centre on which the admiral lived. Their site can easily be identified, although their size is now considerably reduced. Between the lagoon and the sea ran out a tongue of land, still recognisable although altered in size and shape, where to-day stands the fortress of Goletta. We think of Great Britain in recent times as having for long held the supremacy of the sea, but for a much longer time in her day Carthage was supreme. Think of the strength of her fleet—her triremes and even hexiremes, each latter with six banks of oars requiring no less than 300 galley-slaves as rowers, besides 120 fighting men—which swept the Mediterranean from end to end, prescribing to Roman ships the limits beyond which they should not pass, and reducing Malta, Corsica, and Sardinia, and the western half of Sicily, into Carthaginian possessions; whilst turning from ships-of-war to those of commerce we find Carthaginian vessels plying to all the ports of the Mediterranean, and even venturing out into the Atlantic where, after the fall of Tyre, they took over the city of Cadiz. It is even claimed that their voyages extended to Britain for tin from Cornwall and to the Baltic for amber, as well as for hundreds of miles down the west coast

of Africa. In North Africa the dominion of Carthage was early extended over what has since been known as the Barbary States.

The antiquarian may regret the want of evidence to assist him in reconstructing the ancient city; the historian and philosopher will feel still more deeply that the hostility of the Romans has left so few traces of this once great scion of Semitic stock. But, whilst we might wish (quoting words of distinguished epilogue) that the slogan "*Carthago est delenda*" had been less literally carried out—or at least that Rome had spared for our knowledge from the flames the contents of the great library, second only in its day to that of Alexandria—yet it cannot be denied that in the interests of civilisation the world was the gainer by the culminating triumph of Aryan Rome over Semitic Carthage. Whilst the Carthaginians were great commercialists and carriers, it should not be forgotten that one of their principal trades was in slaves, and that their idolatrous rites embraced also cruel, human sacrifices, even of their own youth. A conspicuous landmark in the landscape to-day, high, overlooking the site of Carthage and the sea, stands the cold, brownish mass of the **Cathedral of Carthage,** preaching the Faith of Christendom at this northern apex of Africa, to an empty auditory! Such are practically the sole evidences of human habitation on the site of Carthage to-day.

It may seem incredible that the remains should be so insignificant. Yet, when it is considered that Rome, in her destruction of her hated rival, carried off what

of the superstructure she cared for, and razed or burnt the rest in a conflagration lasting seventeen days, excavations showing six feet of ashes; that the Arabs in their turn did by the Roman city approximately likewise; and that since then for centuries the site was the pillage-ground for all the nations of the Western Mediterranean—the Cathedral of Pisa being said to have been built out of the ruins of Carthage, and Genoese vessels, trading with Tunis in the Middle Ages, seldom returning without a ballast of Carthage marbles—there need be no surprise that at length the mine, which was able to produce nothing of itself afresh, became exhausted. About twenty miles north-west of Carthage was **Utica,** founded B.C. 1100. The site, which is still covered with ruins including those of a great amphitheatre, lies on a hill, which is now eight or ten miles from the coast; but in ancient times a bay ran close up to the city, and the remains of quays can still be traced. The city was finally destroyed by the Arabs.

As the best way to appreciate the points of interest and the topography of the country, I drove from Goletta to Carthage, and then the twelve miles from Carthage to Tunis; and in the latter part of the excursion, in skirting the shore limits of the lagoon, the north-east wind blew a regular gale over the level, unsheltered expanse. Tunis enjoys by no means as amenable conditions as Algier for the winter visitor: and in the dog-days, when the **sirocco** comes up out of the south, with the withering heat and fine particles of the Desert—making itself felt and

vegetation and human life to droop even across the broad Mediterranean in Italy and Southern France —then the sufferings of Algier baneful although they are, are inconsiderable to those of Tunis.

VII

TRIPOLIS (TRIPOLITANA)

Leaving Goletta about nightfall, the vessel shortly rounds Cape Bon, and, steaming leisurely south by south-eastwardly, should **arrive off Tripolis** during the following night. The course is about 400 miles—passing a number of islands, several belonging to Italy, en route. The largest of these islands is **Pantellaria,** distant about forty-five miles S.E. of Cape Bon, seventy-five from Sicily, and belonging to Italy. It is the ancient Cosyra (identified with the *Inarime* of the Latin poets) with an area of about 60 square miles and a population of 7500; its principal summit reaches an altitude of 2440 feet.

Tripolis (in Arabic **"Trablus Gharb"** = "Tripolis West" in distinction from "*Trablus Sham*" = "Tripolis of Syria") has not yet become a port of call for winter sightseers doing the Mediterranean. The country, of which it is the chief port and town and which is conveniently styled Tripolitana, belongs to the inscrutable Turk, who discloses no disposition to throw open any of his dominions to foreign inspection until potently urged; and so far, neither curiosity nor trade has been sufficient to attract much serious attention

to this offshoot of Ottoman rule from European nations—publicly, at least.

Tripolitana—including thereby, besides **Tripolis West, Benghazi** (or Barca) lying along the Mediterranean on the east, and **Fezzan** stretching down into the Tropic of Cancer on the south, with a few, less important adjoiners—has a problematic area of 430,000 square miles, with a population estimated at 1,300,000. The population is mostly Berber, with considerable colonies of degenerate Jews, and about 6000 Europeans—mainly Maltese and Italians—along the coast; whilst negro elements due to the slave traffic predominate southward. There are practically no Turkish settlers aside from the 10,000 Turkish troops. The greater part of Tripolitana is not physically distinguishable from the Sahara proper, which also has its oases and little centres of population and which may be said to reach the Mediterranean at many points between Tunisia and Egypt. Several parts, especially towards the Egyptian frontier, within the limits of the so-called "Libyan Desert," are even more desolate and lifeless than almost any equal section of the Great Sahara. Viewed as a whole, the country may be regarded as a vast stony and sandy plateau, traversed by a few, hilly ranges of moderate elevation and destitute of perennial streams, but relieved by several fertile tracts and oases—everywhere separated by the extensive, uninhabitable wastes. The total coast-line exceeds 1000 miles, with only two towns worthy of the name—Tripolis and Benghazi. Southward of Tripolis are the *Jefara*, or flats, terminating

Northern Africa of Yesterday.
Northern Africa of To-day.

somewhat abruptly at the foot of a line of cliffs, the crests of which have a mean elevation of about 2000 feet. This range marks the true, northern continental periphery, or coast-line of Africa, located nearly one hundred miles further inland than the present coast-line. The cool, moist, marine breezes once reached far into the now arid plateau, and the gradual formation of the flats evidences the deterioration of climate which has been in progress since prehistoric times. Whilst Turkish is the official language, Arabic is spoken almost everywhere; Berber dialects also survive, and Hausa (the language of Central Africa) is spreading along the caravan routes. The products are agricultural only, and scanty; barley (the chief food of the people) and wheat are grown; the fruits are dates—wherever there is water—olives, oranges, and lemons in some places; esparto-grass on the coast moors is gathered for export; and goats, sheep, and cattle are bred. The exports also comprise ivory, ostrich feathers, gold dust (from Twat) and other produce from the Sudan—cattle and other food-stuffs being shipped from Benghazi to Malta; but the annual value of exports and imports is only $3,500,000 respectively. There are **no railroads**—inland communication being by caravans, which follow long frequented routes. The **chief inland centres** of population are Ghadames, Ghat, and Murzuk—the two first named along the westerly confines of the country, and Murzuk, with position as capital near the centre of Fezzan. **Ghadames** (ancient *Cydamus*) lies about 300 miles south-west from Tripolis, in the corner of an oasis

enclosed by a ruinous rampart three miles in circumference, and has a population of about 7000 chiefly of Berber extraction, devoted to trade. **Ghat** in an oasis south of Ghadames and 540 miles from the coast is a walled town with about 4000 inhabitants—very generally Tawarik (plural of *Tarki*), called also *Ahl-el-Litham*, "veiled people" from the veil wound twice round the face in such a way to protect the eyes, mouth, and chin from the blown sands of the desert; a similar population is scattered throughout the rest of the oasis. It is situate far down towards the Tropic of Cancer and owes its importance to being a point of convergence for desert highways: the Turks are the nominal masters of the place; it is really ruled by the powerful **Senusia brotherhood,** a body of religious fanatics and political firebrands who originated in Algeria and have spread eastward to Egypt and southward through the Sudan—the whole territory under their thraldom being highly unsafe to European travel. Their tenet is: "The world for Mohammed—but not yet"; so they are growing and waiting—attracting thousands from Algeria and Tunisia into Tripolitana to escape the hated yoke of the "Kafir"—that is, Infidel. **Murzuk** is not quite as far southward as Ghat, from which it is distant about 240 miles in an easterly direction. It has a population of about 7000, chiefly dependent on the transit trade, a large part of which still consists of slaves captured by the Mohammedan Sudanese in their raids in the pagan districts farther south.

In the Tripolis district the annual rainfall is seven

or eight inches; southward the fall diminishes to zero, having dried even within the historic period. The mean annual temperature is about 82° F., rising in summer to 110° and even 120° in the shade, and in the sun to 180°—and at night falling as low as 30° or 40°. Snow falls occasionally on the heights, and, as in other parts of the Sahara, the shallow waters are often covered at dawn with a thin film of ice. Despite these violent transitions the date flourishes, yielding an abundance of nutritious food to the inhabitants, to all their domestic animals, and even to the gazelles of the desert. The finest dates, however, are inferior to those of Algeria and Marocco. Cyrenaica, the northern portion of Barca, enjoys a more temperate climate with a more copious rainfall, than Tripolis West. It is identified by some as the "Garden of the Hesperides" of the Ancients, concerning whose natural delights Herodotus expatiated in glowing terms.

Tripolis, the capital of the regency, is distant 210 miles south by a trifle west of Malta, with which it is connected by cable, and by the steamship sailings (consuming a night) of the Cia. Gle. di Navigazione Italiana, whose service continues fortnightly to Misrata, Benghazi, Dernah, and Canea, taking nine days to the last-named port and back; there is also bi-weekly service between Tripolis and Tunis via the coast ports by the Cie. de Navigation Mixte in about three and one-half days. For landing—which is free—boatmen charge one franc per person, and about one-half franc for each ordinary-sized package. The best **Hotel** is the *Minerva;* less expensive the *Trans-*

atlantic. French, Italian, and English money is taken.

Tripolis occupies the south-west side of a crescent-shaped bay, partly sheltered by a low chain of reefs from the fierce, north-westerly gales. The harbour, or rather roadstead, has a depth of 14 to 20 feet, but, owing to the dangerous bar, it is inaccessible to vessels drawing over fourteen feet. The city, which presents a pleasing prospect from the sea, is enclosed by crumbling **ramparts** pierced by four gates; a line of half-ruined forts is supposed to protect one side of the harbour, and the **castle of the Governor** the other. The narrow, tortuous streets within the ramparts are unpaved, and chiefly lined by monotonous Arab houses; there are **six principal mosques,** with lofty minarets after the Turkish style and visitors are admitted within them—shoeless or on slippers. At one end of the main thoroughfare (called *Arbaah Arzat*="Four Cedars") is the chief Monument of the place—a magnificent **Triumphal Arch** erected in Roman times in honour of Marcus Aurelius the philosopher and Lucius Verus his son-in-law about A.D. 164, with some fine marble sculpture—the arch-interior basely mortared up to serve as a present-day native shop and dwelling. The **city proper,** with the Maltese suburb, and the Marina or quasi-European quarter, has a total population of 30,000; and about an equal number, chiefly Arabs and emancipated negroes—the latter living in cane-huts after the manner of their own country, are scattered over the **Meslinga,** an oasis of palm-groves

and sand-hills occupying a considerable space on the eastward side beyond the ramparts. Here is a vast underground reservoir, which, tapped by numerous wells, yields a copious and perennial supply of water for irrigation purposes. The desert almost touches the city on the westward side. Outside the walls are three great **market-places**—the Souk-es-"Salasa," Souk-el-"Joumah," and Souk-el-"Hulfa" ("Tuesday," "Friday," and "Halfa," respectively). Mention should also be made of the **sponge-fisheries,** carried on off Tripolis mainly by Greek divers, at a frightful cost of life from paralysis; and physicians may watch a case of myelitis develop fully in a few hours.

Tripolis is named from the **"Three Cities"**: **Sabrata** (*Zuara*), **Oea** (*Tripolis*), **Leptis** (*Lebda*)—which were founded by the Phœnicians, later came under Greek influences, and passed subsequently into the hands of the Romans. Of **Sabrata,** on the opposite or west side of the flats from Tripolis, nothing remains except a few heaps of ruins, to which the Italians have wrongly given the name of Tripoli Vecchio, or Old Tripolis. The little port of **Lebda,** some sixty miles east of Tripolis, exporting considerable quantities of esparto-grass, represents the great city of Leptis Magna with its hundreds of thousands of inhabitants and superb monuments of Phœnician and Roman architecture. In the Roman period agriculture flourished far inland, thanks to elaborate water storage in the gorges of the plateau, of which works frequent traces remain. Other Roman remains are numerous, testifying to the immense prosperity of

the land before the Arab conquest. In 1835 the Arab dynasty was finally deposed by the Turks; and Tripolitana is classed as a Turkish vilayet, with the Vali and the principal garrison at Tripolis. Since 1873, Barca has been administered separately. But the Arab tribes have still their sheikhs, and the Berbers their *jam'at* or assemblies, through whom their taxes are raised. The revenue averages nominally about $700,000 a year, but probably over $5,000,000 is actually extorted from the people by arbitrary measures and the corrupt dispensation of justice.

Leaving Tripolis at nightfall, and proceeding eastward by the northern limits of the **Gulf of Sidra** (the ancient Syrtis Magna) the traveller would pass northward of Benghazi the following night. **Benghazi** (the ancient *Berenice*) lies some 400 miles eastward by a trifle south (600 miles, if the coast-line is followed) from Tripolis, and has a population of 15,000. It occupies the southern extremity of a narrow promontory, which formerly enclosed a spacious natural haven; but the harbour is now inaccessible to vessels drawing more than six or seven feet, and is so exposed to the north-westerly gales, that during the winter months traffic—carried on at other seasons by lighters—practically ceases. On the inner side is a salt lagoon, dry in summer. Though for the most part poorly built, the town contains an ancient castle, a mosque, a Franciscan monastery, government buildings and barracks. A number of Maltese and Italians are settled in the place; and Great Britain

(on account of the considerable trade with Malta) and Italy maintain consulates.

But Benghazi is unlikely to prove a point of call for the most ambitious steamship companies, providing Mediterranean menus for winter wanderers, for some time to come; so we hold to a course due eastward by a very trifle north from Tripolis, so as to clear Ras (or Cape) Sem. A few miles beyond the cape is Marsa Susa—the port for **Grennah,** which represents in site the ancient city of Cyrene. Protected by the Jebel Akhdar, or Green Mountains, to the south, with the summer heats tempered by the sea-breezes, Grennah enjoys an equable climate, the thermometer rarely registering below 50° in winter or above 86° in summer. Herodotus pictured the Cyreneans in his day as enjoying eight months of harvest: first the fruits of the coast-lands, then those of the intermediate zone, and lastly those of the highest grounds. At present this highly-favoured region yields nothing but a little wheat, barley, tobacco, and olive-oil; tillage is carried on with the most primitive implements, and no attempt is made to husband the rainfall, which amounts to about twenty inches, for the dry months. Veering beyond Susa to a trifle southward of east, we pass, at some sixty miles along the coast from Ras Sem, **Dernah**—noteworthy as the only place ever occupied by Americans on the African continent. It was captured by the fleet despatched in 1815, by the United States Government against the corsairs of Tripolis. The ruins of a battery erected on the heights are still visible, and

nothing has been done to complete the harbour works begun at that time. One hundred miles further along the coast, towards the Egyptian frontier, is Marsa ("Port") **Tobruk,** almost deserted, although it has the advantage of a spacious natural haven thirty-four feet deep and two miles long, sheltered from all except the east winds. A breakwater at the entrance would suffice to make this one of the finest harbours in the whole Mediterranean, but, as we have not yet passed the limits of Turkish rule, the chance remains neglected.

VIII

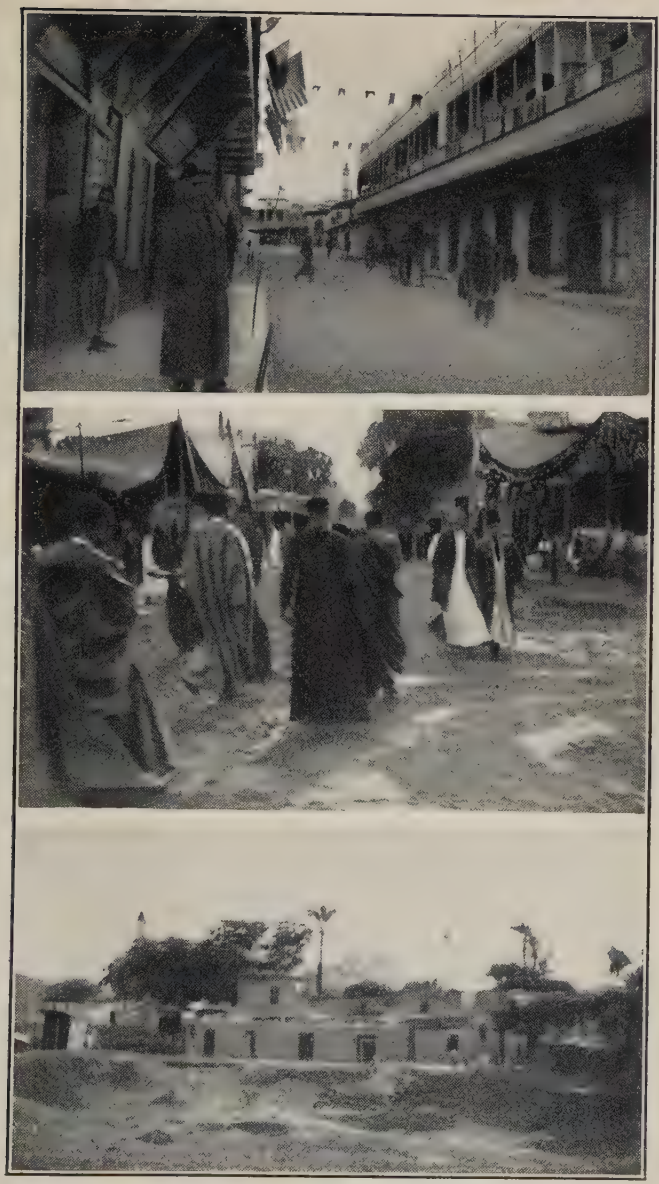
ALEXANDRIA (EGYPT)

It is 1000 miles' steaming from Tripolis to **Alexandria,** so that the traveller, leaving the former at night-fall, may expect to land in Egypt the third morning following.

Egypt proper extends from an imaginary line running along Tripolitana and through the Libyan Desert on the west, to the continental line running as imaginarily in its landward portion from near the south-east corner of the Mediterranean south-eastwardly to the head of the Gulf of Akaba and the Red Sea on the east; and from the Mediterranean on the north, to the latitude of the First Cataract of the Nile on the south: beyond the last comes **Nubia,** commonly confounded with the **Sudan,** which lies still farther south. So the north-east frontier of Egypt is not the line of the Suez Canal and the Gulf of Suez, but, as seen, a somewhat parallel line drawn about one hundred miles farther east to embrace the Desert of Tih and the Sinai Peninsula—the latter formed by the Gulf of Suez and the Gulf of Akaba. The total area of Egypt proper exceeds 480,000 square miles, of which only 14,000 is arable, practically all along the **narrow strip of the Nile Valley and the Delta** with a few oases

and cultivable stretches of coast-lands. The population exceeds 10,000,000, the density of the settled part in this respect surpassing that of any other land on earth; and it must be remembered that this compactly settled population is not only self-sustaining, but raises considerable food-stuffs, cotton, and other products of the soil, for export. Similarly, Nubia, the hinderland of Egypt, has an estimated area of 420,000 square miles, of which scarcely 2000 may be classed as arable, supporting a population of 500,000. The rest of these two territorial divisions of Africa is desert.

A similar, phenomenal **density of population** has prevailed along the Nile Valley for a period of at least 7000 or 8000 years, wherever the artificial irrigating-works have been kept in repair. It should be noticed, however, that the arable lands of Egypt are about three times as productive as average, arable lands elsewhere. This superiority is due mainly to a combination of highly favourable conditions—an equable climate with a temperature suitable for the growth of most economic plants of the tropical and many of the temperate zones; the possibility of carrying on field operations throughout the entire year under cloudless skies; a constant supply of water that can always be depended upon and kept under control; but above all a soil needing no manure, but permanently renovated and fertilised by the rich sediment in the Nile waters, a soil at the same time so soft and light as to dispense largely with the use of the plough. All this means an agriculture relieved



Uncle Sam Most Welcome in Egypt.
Egyptian Men's Fashions.
Between Alexandria and Cairo.

from most of the drawbacks to which it is elsewhere subject—long droughts, excessive rains, nipping frosts, parching heats, land impoverished by overproduction or unskilful tillage.

The **waters of the Nile** begin to rise in June, and in early October the maximum elevation is reached—forty-one feet above ordinary Nile level being at present the most favourable for agricultural purposes. Much has been done to control and store the waters during the inundation. The Delta is a network of canals, and the great dam or barrage above Cairo, and more recently—under British engineering—the new works at Assiut and the dam at Assuan have greatly benefited the country. Beyond the narrow, fertile belt nourished by the Nile and its Delta, there are vast deserts on either side, many parts of which are unexplored. That to the west is styled the Libyan Desert, and that to the east the Arabian Desert.

The **age of fertility** in the Nile Valley, calculated from the depth of the soil deposits, has been put by Prof. W. M. Flinders Petrie at not over 9000 years. And for most of this time, it is asserted that the relics found, of prehistoric pottery and other signs, show the settlement of a people of improving art and improving conditions of life. The prehistoric pottery patterns and decorations are said to be somewhat in use to this day among the Algerian Kabyles. In 1898–9, tombs opened at Abydos were found to be those of kings of the first Pharaonic dynasty, founded, according to Manetho, by Mena or Menes (the founder

of Memphis) at a date which recent computations carry back to about B.C. 4800. These discoveries at Abydos have furnished inscriptions many centuries older than the oldest found before—including tombs and inscribed names of kings who are thought to have reigned (probably in lesser kingdoms) before Mena had consolidated the Pharaonic monarchy, kings alluded to by Manetho, but not named in his list. Hence **Egyptian history,** as it now appears, is claimed to cover **nearly 7000 years,** with a prehistoric period well-lighted beyond that. The monarchy of the Pharaohs, it is conjectured, was established by an intruding people from the east; its form bore a resemblance to the European feudal system of Christian times—the king being overlord of numerous *nomarchs*, ruling their several districts or *nomes*. The history of Egypt is too extensive to be even generally reviewed in this volume: it may be permissible, however, to venture this allusion to the antiquity of human chronology as existing in Egypt—whether it be that the same, or that of Babylonia with the record of En-shag-kush-ana, as "lord of Kengi," be the oldest known in the world, as presently asserted.

Roughly speaking, the **history of Ancient Egypt** is divided into three periods: (1) The **Ancient Empire,** dating back from nearly 5000 to about 3000 B.C., and containing the first ten dynasties, with the capital mainly at Memphis; the Step-pyramid at Sakkara being ascribed to Zeser of the 3d dynasty, preceding the three pyramids of Giza near Cairo, which were of the 4th dynasty; (2) the **Middle Empire,** dating

from 3000 to 1700 B.C., and embracing the 11th to the 17th dynasties, with the capital under the first four, native dynasties, at Thebes, and under the last three, the Hyksos or Shepherd, dynasties, at Tanis; during this period occurring the great irrigation works of the Fayum; (3) the **New Empire,** of the 18th to the 30th dynasties, dating from 1700 to its final overthrow by the Persians in 340 B.C.; the capital during this period being changed frequently; the 18th dynasty being famous for the great Queen Hatasu, who built the temple of Der-el-Bahri, and Thothmes III., who founded the stupendous temple of Karnak; whilst to the 19th dynasty belonged the two great fighting Pharaohs, Seti I. and Ramses II.—from the latter's time the Egyptian Empire steadily declining.

In 332 B.C. Alexander wrested Egypt from the Persians, who had contributed the 27th and the 31st dynasties. He constituted the Macedonian, or 32d, dynasty; and on his death (323) Egypt fell to his general, Ptolemy Soter, first of the Ptolemaic (33d and last) dynasty, who fixed his capital at Alexandria. He built the *Pharos*, one of the Seven Wonders of the Ancient World, founded the great library, and by his encouragement of science and letters made Alexandria the true capital of the Greek world and the chief centre of human culture and progress for nearly 1000 years. His son, Ptolemy Philadelphus, caused the Hebrew Bible to be translated into Greek (Septuagint version). On the death of Cleopatra, the last of the Ptolemies, Egypt

became **a Roman province** under the Emperor Augustus (B.C. 30). To the Ptolemies we owe the temples on Philæ, at Dendera, Kom Ombo, Edfu, and Esna. With the final division of the Roman Empire on the demise of Theodosius (A.D. 395) Egypt passed under the **Byzantine rule,** marked chiefly by fierce, religious controversies on subtle points of Christian dogma and by an exceptional development of monasticism. In 640, shortly following the death of Mohammed, occurred **the Arab irruption,** which carried the faith of Islam over Northern Africa, when Egypt became a mere part of the empire of the Khalifs; through hatred of the orthodox Greek party, 70,000 monks of the desert, holding the national, monophysite "heresy," tendered their submission to the conqueror Amr-Ben-el-Asi, the Khalif Omar's lieutenant, thus preserving the Coptic ("Egyptian") Church. The dynasties of the Khalifs were succeeded in 1254 by the Mamelukes (originally Circassian slaves and mercenaries), whose dynasties were supplanted by that of the **Osmanli Turks** under Selim I. in 1517; since which time Egypt has been a Turkish Pashalic, although the Mamelukes continued to vex the country until their extermination in 1811, by Mehemet Ali. In 1798 Napoleon Bonaparte made an expedition to annex Egypt; but in 1801 the French were finally obliged to retire, defeated by the British at the battle of Alexandria. Mehemet aided the British, and later turned his energies southward, annexing the whole region as far as the Abyssinian frontier under the title of Egyptian Sudan. The

independence of Egypt, however, was Mehemet's great aim; in which he was thwarted by the intervention of the European Powers, alarmed at the threatened, premature dismemberment of the Turkish Empire. But Mehemet so far succeeded, that he obtained (in 1841) the hereditary rulership of Egypt for his family under the suzerainty of the Porte (succession going to an eldest son if such, instead of to the eldest male, generally a brother, as in Turkey and elsewhere in Islam). Thus was constituted the **present, semi-independent Egyptian state;** upon whose rulers the Sultan later conferred the title of "Khedive" (denoting a vassal-prince, from the Persian *Khuda* = lord; the full Perso-Arabic title being "Khidewi-Misr" = "Prince of Egypt"); and the most that remains to-day of Turkish suzerainty is the exaction of a yearly tribute of about £750,000. It was Mehemet's grandson, Isma'il, who, having nearly brought his country to bankruptcy by his extravagancies (many of them really far-sighted ambitions, justified by Egyptian progress since) was obliged to submit to the interference of Europe; following which Isma'il was dethroned, and his son Tewfik became Khedive in 1879. In 1882 the French, whose fleet was at Alexandria, refused to co-operate with the British to quell the 'Arabi rebellion; and from that time Britain alone has occupied Egypt, undertaking not to leave until she has established a "government with the elements of stability and order." In 1885 Khartum fell, and the British General Gordon was killed, in the vain effort of maintaining Egyptian authority

there with a totally inadequate native force—the Sudan having rebelled against the Khedive's rule; after desultory earlier movements, in 1898 the Sirdar, Sir Herbert (later Lord) Kitchener led an army of combined British and Egyptian troops against the "Khalifa" (*i.e.* "Successor" of the "Mahdi" who had effected the original revolt) and his Dervish hordes, and retook Khartum and the Sudan. This was followed in November, 1899, by a battle in which the Khalifa and all his chief Emirs were killed—peace being thereby fully restored in the country, which continues under the joint rule of Great Britain and Egypt. In 1892, Tewfik died, and was succeeded by his son Abbas II., the present Khedive. Egypt has prospered greatly **under British Occupation,** which, with the presence for most of the time of but a small British garrison, has taken on the form of merely an Advisorate, under the able conduct of Lord Cromer (formerly Sir Evelyn Wood) as British Minister, succeeded in 1908 by Lord Wingate. Government finances, which in 1875, were in admitted bankruptcy, now readily produce a revenue of £E12,000,000, thereby showing a surplus over expenditures. The trade of the country has greatly increased—the value of the annual exports (chiefly raw cotton) amounting to about £E18,000,000, and the imports to about £E15,000,000. The value of £E1 is about £1.0.6 sterling—or very approximately five U. S. dollars. The pound is gold, and contains 100 piastres; there being 20, 10, 5, 2, and 1, piastre pieces in silver; 1, $\frac{1}{2}$, $\frac{1}{5}$, $\frac{1}{10}$ piastre pieces in nickel; and $\frac{1}{20}$, and $\frac{1}{40}$ piastre

pieces in bronze. Silver coin is legal tender only up to £E2. In weights 1 rotl equals 1 pound; 1 kantar containing 100 rotls. A feddan, the unit of measure for land (being the equivalent of the area an "ox" can plough in twelve hours) is just a trifle over an acre. Otherwise, the metrical system is generally in force.

The predominant **type of the Egyptian** population to-day, as in the most ancient monuments, is Hamitic —which, it must be remembered, is originally not black at all. On these ancient monuments are figured two well-marked types; one, refined, noble, regular in the European sense; the other, of somewhat coarser texture, with tumid lips, small nose, and large eyes, suggesting a negro strain from remote times. Whether this be due to a primeval black element in the Egyptian Nile Valley, or to the millions of Ethiopian slaves filtering in throughout the whole course of Egyptian history, it were a work of supererogation here to discuss, and, in fact, both causes may have been at work. It is the more vulgar type that reappears in the present "fellahin" classes, whom, nevertheless, many thousands of years of almost uninterrupted "exploitation" have failed to debase. The women, especially, are noted for their dignified presence, round, comely features, erect, well-balanced figures, and proud carriage; the men are usually about the average height, supple, as well as hardy, notwithstanding a frugal, vegetarian diet; in disposition they are peace-loving, hospitable, and exceedingly industrious—devoting practically their

whole existence to the drudgery of field operations. The name "Egypt," Greek Αιγυπτος, is a transformation of the old name of Memphis—*Ha-Ka-Ptah*, from which comes also the term *Coptos*—so that Copt and Egyptian are really identical. When the Semitic Arabs overran the country, establishing **Mohammedanism as the prevailing religion**—the term "Coptic" gradually became applied to that portion of the older population retaining their peculiar form of the Christian religion. As we pass out of Egypt into Nubia, negro types become of increasing prominence. **Arabic is the common language of Egypt and Nubia**—the chief difference in the dialect as spoken in Egypt from that of Syria being that the soft sound represented by "j" or "g" (=zh in English) in the latter, becomes in Egypt hard like "gay." A curse of Egypt, and elsewhere in Africa and in Asia bordering the desert wastes, is **ophthalmia,** attributable to sand-storms in part, but more partly to the wanton indifference of the ignorant in exposing the eyes of young children to the combined deleterious effects of every-day dust, sun, and flies.

The foreign population of Egypt numbers about 125,000, of whom over half are Greeks and Southern Italians, 20,000 British, and 14,000 French. As regards religion, over 9,250,000 are Mohammedans, 30,000 Jews, and about 750,000 Christians—of whom 625,000 are Copts, 15,000 Protestants, and the rest Roman and Greek Catholics.

Alexandria possesses one of the best harbours along the Mediterranean; the largest steamers come along-

side the fine new quays of the inner, **Western Harbour,** and, the tides of the Mediterranean being inconsiderable, the traveller has the satisfaction for once of being able to step directly ashore from his own vessel, instead of employing the medium of a landing-boat. There is a second harbour, called the **Eastern Harbour,** which was the old harbour. Alexandria may be said to face north-westerly, with a narrow neck of land separating the Western Harbour from the Eastern; this neck curves sharply into two useful promontories —one, with a Palace of the Khedive and Fort Ras-et-Tin at its extremity, serving to protect the Western Harbour; the other, protecting the Eastern Harbour, having at its extremity the **site of the Pharos,** whose lofty light, burning from top of its tower some three hundred feet high, has been noted as one of the Seven Wonders of the Ancient World.

The **population** of Alexandria is 325,000, of whom Europeans constitute almost 50,000—a larger permanent number than in Cairo itself. The coast of Egypt being very low, Alexandria is not seen until the steamer is within a few miles of it—one of the first, discernible points being **Pompey's Pillar** (so called from a prefect of Diocletian's reign, who erected it on its present site), standing on a slight hill—a solitary witness to the former greatness of the ancient city, the pillar itself measuring a trifle under one hundred feet in height. At a short distance to the S.W. of Pompey's Pillar are the **Catacombs,** excavated in the side of a steep hill crowned by a fort, and containing the tombs of early Christians.

The chief **Hotels** of Alexandria, are the *Khedivial* in the Boulevard Ramleh, near the principal railway-station; and, cheaper, clean, with English landlady, the *Continental*, in the Place Mehemet Ali (or Mohammed Ali). The centre of activity of the modern city is **Mehemet Ali (otherwise Grand) Square,** with equestrian statue of that ruler—remarkable, as a Moslem contravention of the Koran precept forbidding life-like representation: on the west side stands the fine large building of the **International Tribunals;** here also are the **Bourse Khedivial** and the **Abbas Hilmy Theatre.** Out of the S.E. corner of the Square runs the **Rue Sherif Pasha**—nearly all the principal shops being in this street, which leads to the Moharrem Bey station (for Cairo). The site of the great **Ancient Library and Museum** is probably opposite the Khedivial Hotel: when, during the war of Julius Cæsar, the library took fire and the 400,000 volumes gathered there at so much care and expense were destroyed, the loss to human knowledge was irreparable; excavators have hoped to find some traces of the ancient treasures; but it appears that the land has sunk in many places, so that, even if anything remained in the nature of papyri or parchments, the infiltration of water must doubtless have long ago destroyed them. This great library must not be confounded with Alexandria's scarcely less important collection, which was housed in the **Serapeum,** or great Temple of Serapis (of which "Pompey's" Pillar was part), and whose treasures were fanatically destroyed by the Khalif Omar, upon the plea that if in accord with

the Koran the writings were useless, if not in accord pernicious, so in either case to be destroyed. The site of **Alexander's Tomb** is thought to be now covered by the Mosque of Nebi Daniel, where it is impossible to excavate as being a Khedivial burial-place, where Said Pasha is interred. The **Bazars** in the Arab quarter, just southward of the Custom-house at landing, are worth a visit for those who have not seen an Oriental bazar.

The average traveller will be satisfied to devote merely part of a day to Alexandria; and leaving by the 4 P.M. express train for Cairo (fares: 1st cl. 117 piastres, 2d cl. 78) should cover the 133 miles to the capital in 3½ hours, in time for evening dinner. The **railway** runs through the well-irrigated, cultivated land of the **Delta**—in no sense representing the Nile Valley proper; crossing numerous irrigation canals, as well as the two great branches of the River, the Rosetta before reaching Nafr-ez-Zait at 64 miles, and the Damietta at Benha, 101 miles, from Alexandria. Thus we find ourselves at **Cairo,** on the east side of the great River, at a point about twelve miles above the bifurcation of its two great discharging branches named.

IX

CAIRO, INCLUDING BEDRASHEN (MEMPHIS)

Cairo is the chief objective of the majority of travellers doing the Mediterranean. This, considering its splendid winter climate, the many points of interest hailing it as the centre, and the fact that it is the largest city in Africa (as Memphis near it was 7000 years ago) is not to be wondered at. Yet to the traveller arriving at the central railway station in the northern edge of the city, and crossing the Ismailia Canal to his hotel in the Ismailia quarter, the first view of the city is apt to be disappointing, because he does not pass such "streets of Cairo" as he expected and came to see. The length of this chapter, in spite of much dry condensation considerably the longest in the book, may be taken as a reassuring gage of the reality.

No little of Cairo's popularity as a winter-resort is due to its many **excellent Hotels:** the chief being—*Grand Continental*, on the west side of the Esbekia between the Sharia Bulak and Sharia El-Moghrabi, with large terrace looking directly across the Sharia Kamel-Pasha (the chief modern thoroughfare) at the Gardens; *Savoy* (same management) at the Rond-point

General View of Cairo.
Cairo's Modern Centre.
Native Thoroughfare.

intersection of the Sharias Kasr-en-Nil and Suleiman-Pasha; *D'Angleterre* (also same management) quieter in Sharia El-Moghrabi, prettily situated near the German and English churches; *Shepheard's*, one block north of the Grand Continental but less amenably situated in the narrower part of the busy Sharia Kamel-Pasha, the best-known hotel in Cairo, rebuilt in 1891 and considerably remodelled since; *Semiramis*, new, by the Nile south of Kasr-en-Nil Bridge—these five with about the same rates, from P.T. 60 upwards per day: *Du Nil*, in a small street south of the Mouski in the native quarter, comfortable with good garden (from its tower a realistic general view being had of Cairo's main mosques); *Eden Palace* and *Bristol*, by the N.E. corner of Esbekia Square,—P.T. 50 upwards per day: *Gezira Palace*, across the Nile, and therefore less central, built as a palace by Ismail Pasha for reception of his guests at the opening of Suez Canal, with magnificent gardens and steam-ferry to Bulak quarter of Cairo, somewhat troubled with mosquitoes, from P.T. 70 per day; whilst nine miles from Cairo proper, at foot of the plateau containing the Giza Pyramids and Sphinx, is the *Mena House*, with practically desert environment and near-by golf-course, from P.T. 70.

Cairo, with its suburbs, has a **population** of 600,000, of whom about 35,000 are Europeans. Its southern extremity stands on the site of a **Fort Babylon,** captured A.D. 640 by Khalif Omar's lieutenant Amru, who here founded **El-Fostat** (Arabic="The Tent"), commemorating the triumph of his "tented" warriors

over the Infidel—although another reason assigned is the alighting of a dove for lodgment on the victor's tent. In 969 "El-Fostat" became "Old Cairo"; when the new city was founded nearer to the Nile, a little further north, and named **El-Kahira** ("The Victorious") in honour of the conquest of Egypt by the western Fatimites. Since then, Cairo has always been the capital of the country; indeed, its people know it only as "Masr" (or "Misr"—declensional variation of the same word), that is "Egypt." Old and New Cairo are now merged in one, occupying the comparatively flat space between the right bank of the Nile and what may be termed the diminishing western scarp of the **Jebel Mokattam** (highest point 450 feet above sea-level). A projecting, practically the northernmost, spur of this range is crowned by the Citadel, marking the south-eastern edge of the city and commanding a wide prospect of the surrounding territory on both sides of the Nile. In the north-west is the suburb of **Bulak,** named from the objacent *gezira* (Arabic = "island," "g" being pronounced hard in Egypt). It was formerly (during part of the latter half of the nineteenth century) noted as containing the Egyptian Collection of Antiquities; which, transferred intermediately for a time to the suburb of Giza in the south-west on the opposite bank of the Nile, was in 1902 moved back across the river to Cairo proper, into its new fireproof building on the river-bank just south of the Ismailia Canal and north of the Kasr-en-Nil barracks (the present head-quarters of the British Army of Occupation).

The **Kasr-en-Nil Bridge** (called *El Kubri* by the natives) spans the river at the southern extremity of the "gezira" of Bulak (objacent to the west river-bank)—which island, famous for its palace of Ismail (now converted into a hotel), is usually referred to simply as "**Gezira.**" To the south of the Kasr-en-Nil Bridge by the east river-bank lies the **island of Roda,** chiefly famous for the Nilometer at its southern end. Along the east main shore of the river are many fine buildings and beautiful gardens: south of the Kasr-en-Nil Bridge especially, in what is styled **"El-Dubara"** quarter, come in order the Ismailia Palace, Kasr-el-Dubara, British Consulate-General, Palace of Ibrahim-Pasha, and the Palace of the Khedive's mother. The **modern centre** of Cairo is **Esbekia Square,** with its beautiful gardens: it was one of Ismail Pasha's so-called extravagances, which converted what was a piece of low-lying ground into this charming pleasure-ground, the lack of which now would be so greatly felt—around the square clustering many of the principal buildings of the modern city.

There being so much to see in and about Cairo, it is well to pursue a comprehensive **programme,** remembering that Friday, as the Mohammedan Sabbath, and a fête-day, is not a good day for the bazars or shopping:

1st day: In the morning visit on foot the Esbekia, Mouski and Rue Neuve, and principal bazars; in the afternoon, walking or driving, principal mosques and Citadel.

2d day: In the morning, by trolley-car or driving,

the Giza Pyramids and Sphinx, lunching at the Mena House; in the afternoon, in returning, Giza Palace and Public Gardens, thence driving to Gezira Palace and Gardens, fashionable for afternoon tea.

3d day: In the morning, driving, or walking, the Khedive's Palace and palaces along the Nile, Old Cairo, and island of Roda; in the afternoon, driving, Tombs of the Mamelukes and Tombs of the Khalifs.

4th day: Devote to the Egyptian Museum, and Arab Museum; and any surplus time to shopping in the bazars, etc.

5th day: All-day trip to Bedrashen, ruins of Memphis, Sakkara, etc.

Starting from the Grand Hotel Continental (where the writer stopped), the principal buildings about **Esbekia Square** are—Khedivial Opera-house, Post-office, International Tribunals, and Bourse. At the S.E. corner of the square, by the International Tribunals, the **Mouski** (formerly the main "Franji" thoroughfare before the laying-out of the modern Ismailia quarter) runs off easterly; and along or off it and its continuation the **Rue Neuve** ("New Street", one of the city's oldest streets) are located most of the **bazars and principal mosques.** As in all Oriental cities, each bazar (or *souk*) is confined, as a rule, to the sale of goods of one class or of a certain district. We shall take first the **Bazars** along and to the north of the Mouski and Rue Neuve, and then those to the south. The principal bazar, along the Rue Neuve, is called the **Khan-el-Khalil,** built in 1292 by the famous Mameluke Sultan El-Ashraf, the conqueror

of Acre—a large covered-in area on part of the site (as originally extensive) of the Tombs of the Khalifs; this is the chief emporium for carpets, rugs, and embroidered cloth and silk stuffs; and open-air auctions take place on Monday and Thursday mornings, with *dallalin* ("show-ers") passing round the goods put up and crying out the bids as made: to the left, with picturesque Arab gateway, is a branch bazar of the **Nouhasin** ("Copper-and-brass-workers"). Continuing along the Khan-el-Khalil and turning north into and crossing the Sharia-el-Khordagieh, nearly opposite the Muristan of Kalaun, we enter through an archway the **Souk-es-Saighen** ("Gold-and-silversmiths' Bazar"), disappointing for so important a commerce, palming off much "orientalised" wares of European origin; and thence through part of the **Gohargia** ("Jewelers' Bazar") return by the Sharia-es-Sarrafin ("Moneychangers' Street") to the Rue Neuve. Crossing this to the first prominent opening leading southward, we reach the **Souk-el-Hamzawi,** kept by Copts and other Christians, selling largely European articles. At the Mosque-El-Asraf we turn to the right into the **Souk-el-Attarin** ("Perfumers' "); from this at the Mosque-El-Ghuri we reach the interesting Souk-el-Fahanum, or **Moorish Bazar,** offering genuinely Oriental textile bargains; at the end of which is the open street **Manakilia**, more notably Oriental than the Rue Neuve, with many drapershops. Where this street joins the **Sukaria** ("Sugar Bazar"), at the Mosque Fakihani (recognisable by its public *sebil* or fountain) the **Souk-em-Menagidin**

("Clothiers' Bazar") turns off to the right. Passing through the Sukaria south, we reach the **Mosque-El-Muayyad, with bazar** of same name behind it, interestingly native as not tourist-overrun. Immediately south of the Mosque-El-Muayyad, beyond the Bab-Zuwela, come in order the **Shoemakers' Bazar,** farther on the odd **Tent Bazar;** thence striking north, the **Souk-es-Sudan,** where Sudanese articles are sold, and the **Bookbinders' Bazar,** near the Mosque-El-Azhar, beyond which we come again into the Rue Neuve.

In this tour of the bazars, to avoid a duplication of journeyings, a combination may also be made of the principal **mosques,** which we proceed to list *seriatim.* **Mosque-tickets** (two piastres, *i.e.* ten cents, for each mosque) can be obtained from tourist-agencies and hotel-porters; and in visiting, it is recommended to avoid the noon prayer-hour, when some caretakers will hardly admit a non-Moslem. There are upwards of 250 mosques in Cairo, many in more or less ruinous condition: latterly extensive renovations and needed repairs have taken place under the **Commission for Preservation of Arabic Monuments,** appointed by the Egyptian Government, whose operations however are hampered as having to be accomplished with the formal consent of the cumbrous **"Wakf's Administration,"** a religious body having charge of all Mohammedan religious property in Egypt and levying the entrance-fee of two piastres on strangers for each mosque. In the past this ancient corporation, next to the Khedive, was the richest owner in Egypt,

and had many perquisites: if a man died without immediate issue, his property went to the nearest mosque—in practice to the Wakf; also tithes were obligatory on each head of a family. In theory the Wakf devoted its vast wealth to religion, education, and charity; but the practice has been branded as worse than the worst that Henry VIII.'s visitors discovered in the English monasteries, as may be inferred from a visit to those mosques whose restoration has not been taken in hand by the Arabic Preservation Commission. Now, since the appointment of a British comptroller of the exchequer under the title of Financial Adviser to the Khedive, the powers and revenues of the Wakf's Corporation have been much curtailed in favour of the state.

It may easily be conceded that the great majority of mosques contain little of distinctive interest from the casual sight-seer's point of view, owing to their uniformity and severe simplicity of design—which however harmonises with the simple nature of Moslem worship. The **structural features** of a "normal-form" mosque are: a *sahhn* (open court), with a *midaa* (cistern) or *hanefia* (fountain) for ablutions in the middle, surrounded by a *liwan* (cloister)—sometimes the fountain being known as a *sebil*, especially if accessible also for ordinary drinking purposes. On the sahhn-side towards Mecca is the roofed sanctuary or *maksura*, the most sacred part, generally screened off from the court, containing also the founder's tomb if a feature; and in the centre of the sanctuary-wall towards the direction of Mecca is the *mihrab*, or

kubleh (niche), with the *mimbar* (pulpit) to one side. Archeologically considered, the most correct "normal" mosques of Cairo are, Amu in Old Cairo, Ibn-Tulun and the University-Mosque El-Azhar; but for the highest specimen of Saracenic art in this respect we are recommended to the Mosque-Cathedral of Cordova in Spain (certainly exhibiting a bewildering plenitude of detail). A less usual mosque-form is the cruciform, exemplified in the Sultan-Hasan Mosque; and of course Christian-church-converted mosques, such as St. Sophia in Constantinople, exhibit still another form. Moslem women, as a rule, are expected to say their prayers at home (women, according to the Koran, not having, strictly-speaking, souls); but in some few mosques they are admitted to one part specially screened off for them—one such mosque being the Sitti Zenab (popularly styled the **"Women's Mosque"**) in Cairo.

Most of the **noted Cairene mosques** lie along or near the Sharia-en-Nouhasin and its continuations—the great mosque thoroughfare, very narrow according to modern notions—bisecting the Rue Neuve in the Khan-el-Khalil. Commencing at the extreme north of this line, the chief mosques, in order, are: **Ez-Zahir; El-Hakim; Barkukia; Mohammed-en-Nazir; "Muristan" Kalaun** ("Hospital," more or less secularised to trade); **Hasanen** somewhat to the east: thence passing south of the Rue Neuve, **El-Ghuri,** with **El-Ashraf** and **El-Azhar** off to the west and east of it respectively; **El-Muayyad;** and **El-Burdeni:** proceeding from this last some slight distance we come into the

Sharia Mohammed-Ali, the great thoroughfare extending south-easterly from the S.E. corner of Esbekia Square to Mohammed-Ali Square (or Place) by the Citadel; and about this place are to be found the principal mosques of all, at its north end the **Sultan-Hasan** and the **Rifaya** on the west and east sides of the Sharia Mohammed-Ali respectively; somewhat north-easterly the Mosque of **Ibrahim-Agha** (also called Ak-Sunkur); somewhat westerly Mosque of **Ibn-Tulun;** whilst on the Citadel height, with the Mosque of **Sultan-Kalaun** beyond, stands the Mosque of **Mohammed-Ali,** the greatest of them all.

The mosques usually selected by travellers out of the list named **for interior inspection**—on slippers of course—are El-Azhar, Ibrahim-Agha (otherwise "Blue-tiled"), Sultan-Hasan, and Mohammed-Ali—that of Amru being reserved for the visit to Old Cairo, where located. The **Mosque-El-Azhar** ("The Splendid") was originally built as a mosque by Gohar, the founder of Cairo, about 970, but in 988 was turned into a university—little of the original mosque building now surviving. It is the largest Moslem, perhaps the oldest of any, university in the world—being the outgrowth of the Serapeum established at Alexandria by Ptolemy Soter B.C. 300; Saladin, however, being the accredited founder of the institution in its present vogue. The edifice is so surrounded by houses that little but its six minarets can be seen exteriorly: entering by the "Barbers' Gate" between a small mosque and the caretaker's office we come into the large open sahhn, with several

small cisterns instead of one centre hanefia, and a liwan of 140 marble columns supporting pointed-horseshoe arches; and in this and the vast low-ceiled interior, with its forest of antique marble and porphyry columns, we find a condition of things at variance with the general manner of mosques—of numerous groups of students, squatted in classes round low desks with their street footwear piled beside them and the spare bodily effects and books of the poor "internes" of their number in chests piled high against the walls, deriving instruction from the various *mullahs* or priest-teachers—an instruction which deals out mainly academic subtilties of the Koran and the mistaken sciences of the past and is silent as to all of modern importance—although among its facultative subjects Christianity even has been taught by a distinguished native-Moslem convert. There are about 300 priest-teachers, of whom the chief, elected by the whole staff and styled the "Sheikh-El-Azhar," receives a salary of P.T. 10,000, the other teachers receiving nothing except allowance of a few loaves of bread a week, and the students paying no compulsory fees (the very poor having the privilege of eating and sleeping in the mosque), the mosque being considerably endowed. The number of students which rose to 10,000, coming from all the nations of Islam, has much decreased since British occupation. The mosque usually known as that of **Ibrahim-Agha,** or by tourists as the "Blue-tiled," derives its charm from the beautiful blue and green tiles set in panels covering its east side, the effect depending greatly

Mohammed-Ali Mosque.

Gateway Hung with Votive Offerings.

Moslem Funeral, Showing Bier and "Wailers."

on the light, but always rich and striking—especially towards sunset, when the view across the open court with its little garden of palms and other trees in the centre and the graceful minaret rising above the crenelated wall is impressively artistic. The **Mosque of Sultan-Hasan,** just below the Citadel hill, is a magnificent building of the palmy days of Arab art, unfortunately not in good preservation, and on account of its grand proportions and decorations may be considered in a sense the national mosque of Cairo, being attended by the Khedive on great religious occasions. The Mameluke sovereigns of the "golden age" of the fourteenth and fifteenth centuries were great mosque-builders, and this Mosque of Sultan Hasan was built in the fourteenth century along massive lines, at a reported cost exceeding $3,000,000 —the general plan cruciform according to the style of the period: the outer walls are nearly 100 feet high, capped by stalactite cornice thirteen feet high projecting six feet, the great doorway in the northern side being set in a recess sixty-six feet in height. Its large minaret (there being a second small one), gracefully converted from a square at its base to an octagonal super-part, is the loftiest in existence, measuring 280 feet; whilst the mausoleum, containing the sarcophagus of the founder, entered by a beautiful door inlaid with gold and silver and bronze to the right of the pulpit, is crowned by a magnificent dome 180 feet high. To the right of this mosque is the Place Rumela, whence starts the **annual pilgrimage to Mecca** of the *mahmal* of the "holy carpet"

—now largely performed by rail. The **Mosque of Mohammed-Ali** with its lofty graceful minarets forms a dominating view-feature of Cairo: the country being so flat, with exception of the Mokattam Hills, it can be seen for great distance all around; it is modern, having been founded early in the nineteenth century by Mohammed Ali, whose tomb lies in the S.W. corner of the interior (the rise of this ruler, mentioned in our Egyptian historical review in the chapter on Alexandria, as the son of an obscure fisherman receiving no early education, being almost as phenomenal as Napoleon's). The sahhn is paved with white marble and contains a fine hanefia of alabaster: the clock in the tower to the west was presented to Mohammed Ali by Louis Philippe of France: the mosque-interior is labelled a mixture of gorgeousness and tawdriness, but the proportions are pleasing—the columns and walls being lined with alabaster to a certain height, with painting beyond in imitation of the precious material, the coloured glass in the windows also being viewed as not in approved taste, but the number of hanging lamps producing an artistic effect. On the evening (8–10 P.M.) of "mid-Ramazan" the mosque is all illuminated, with a crowded service, in honour of the founder of the reigning dynasty—a somewhat similar scene occurring on the night of "Kadr" ("Power") at the end of Ramazan. The mosque near-by, with minarets partially coated with green tiles, is that of Sultan-Kalaun: just south of this is the **Well of "Yusuf"** ("Joseph"—named from Saladin, one of whose names was Yusuf), cut out of

the limestone to the depth of 290 feet and supposed to have connection with the Nile and to be the work of the ancient Egyptians, the water not now being used; a pathway, winding down round the well, may be descended for some distance.

The **Citadel** itself dates back to 1166, when Salah-ed-Din (Saladin) wantonly filched stones from the Giza pyramids to build it, although the nearer Gebel Mokattam forms one vast quarry of excellent building material. Whilst it commands the city the Citadel is itself commanded by the Gebel Mokattam and is therefore practically useless in these days of modern artillery: so too, grand as the view from the Citadel is, that from the summit of the Mokattam is much more magnificent and comprehensive, embracing not only Cairo but the Nile Valley stretching from the south northward down over the broadening Delta. Besides the carriage-road winding up to the Citadel from the N.E. side of the Place Rumela, a steeper approach (not for carriages) goes through the Bab-el-'Azab by the place where in 1811 Mohammed Ali treacherously trapped 460 Mamelukes as they started to ride homeward from a great banquet and massacred them: two further gateways are passed in coming to the terrace upon which stands the Mosque Mohammed-Ali.

Of the 60 **gates** which Cairo formerly possessed, the three now usually visited are the Bab-en-Nasr, Bab-el-Futuh, and Bab-Zuwela. The **Bab-en-Nasr** ("Gate of the Victory"), at the north end of the Gamalia to the east of the Mosque-El-Hakim, and the **Bab-el-**

Futuh ("Gate of the Entrance") to the north of the same mosque, were two of the most important gates, dating from the Fatimite period of the 11th century, consisting each of two massive towers (Nasr's square, Futuh's round) with outer and inner gates and chambers between; outside the Bab-en-Nasr is inscribed the Mohammedan creed in Kufic characters: a large Mohammedan cemetery lies just beyond to the eastward. The **Bab-Zuwela** (or Metwali), with twain minarets, south of the Mosque-El-Muayyad in the Sukaria, traditionally associated with Khateb-em-Mutawelli, a renowned saint, has a curious assortment of votive offerings—pieces of clothing, hair, teeth, and other tokens, hung by sick people on the inner east gate: on the outside was a place of execution.

The excursion to **Old Cairo** ("Masr-el-Atika") and the island of Roda is best done by driving southwestwardly from the Esbekia by the Boulevard Abdul-Aziz and Sharia-el-Kubri; taking a glimpse in passing at the **Khedive's Palace in Abdin Square;** and then southwardly by the Sharia Masr-el-Atika, between which and the Nile come in order Ismailia Palace, Kasr-ed-Dubara, British Consulate-General, Palace of Ibrahim Pasha, Palace of the Khedive's mother, Kasr-el-'Aini Hospital with school of Medicine, and Kasr-el-'Aini "Tekkeh" ("monastery") where the **Howling Dervishes** perform on Fridays, commencing at two P.M. The performance, called a *zikr* ("praise"), is an unpleasant, almost sickening sight: originally a dervish was a Mohammedan ascetic, but the present credentials seem to be vagrancy, patchwork attire,

and capacity for fanatical exercise: the performers arrange themselves round a raised oblong platform with eyes fixed on their sheikh and usually commence by crouching; but as the frenzy grows they stand up and jerk themselves, swaying, twisting, howling and groaning, and shouting *Houa* ("He," *i.e.* Allah) until sometimes one or another falls down in a fit, being so left to recover by himself. Non-Moslem spectators—especially women, whose touch is rated contamination, should stand well clear of these half-maddened fanatics. Beyond the mosque, on the left, are the **Christian cemeteries** (Protestant, Roman Catholic, Greek, Armenian, and Copt, in order): we come also to the head of the **Old Aqueduct**, built in 1518 by the Sultan El-Ghuri to conduct water to the Citadel; measuring 2½ miles long with 7 stages of levels served by sakias with massive square towers for raising the water. The **island of Roda** is reached by a ferry over the narrow branch of the Nile separating it in low water from the east main shore; but during the inundation the island is almost submerged. Turning first to the north end of the island we find in a garden the wonder-working **tree of Saint Mandura,** hung with rags exchanged by sick people for two leaves to apply to the affected part; whilst opposite from the Kasr-el-'Aini Hospital is the traditional **site of the finding of Moses** in the bulrushes by Pharaoh's daughter, the spot being marked by a tall palm known as Moses' Tree. Passing through gardens to the south end of the island, opposite the site of the old Roman fortress of Babylon, we come

to the island's chief object of interest, the **Nilometer** —originally built by the Khalif Suleiman in A.D. 715— consisting of a square building or well with an octagon column inside marked with 17 cubits, the dome that formerly surmounted the building having disappeared. At low-Nile the water covers the 7th cubit, and, the river-bed having risen by the deposits of successive inundations since the erection of the column, high-Nile reaches $1\frac{2}{3}$ cubits above the top of the column. When the height of the river, which is proclaimed every day in Cairo, reaches $15\frac{2}{3}$ cubits, the *wefa* is proclaimed, that is, the time for cutting the canals, the occasion being marked by great festivities, between the 6th and 19th of August, including the cutting of the dam of the Khalif Canal by the Governor or his deputy. In former times the taxation of the *fellahin* was on a sliding scale, based on the rise of the Nile, which in those times appeared to run up-hill towards the Nilometer whose official measurements were usually above the results obtainable in the fields.

We regain the east main bank to Old Cairo, which is not a mere native quarter of modern Cairo, but a distinct community separated from it by unsightly lines of rubbish-heaps. The chief sight is the **Mosque of 'Amr** or 'Amru (declensional variations of the name of the Mohammedan conqueror of Egypt), the most ancient in Egypt and held in high veneration by the Mohammedan population, who call it the "Crown of Mosques," although little of the original building remains: a prophecy predicts the downfall of Moslem power in Egypt whenever this mosque shall fall into

decay; and here occurs the universal service of supplication, when there is a tardy rising of the Nile, attended by the Khedive, officers of state, and ulemas and officials of all the Cairo mosques. It is of great size, of the square-court shape with colonnades, the liwan with 6 rows of columns, of which the gloomy interior contains over 200 of various sorts of marbles, many of them spoils from the temples of Memphis and Heliopolis and from Roman and Byzantine buildings; the tomb of the founder is in the south-east corner: near the pulpit is the holy "Pillar of the Whip," carefully railed in, alleged to be one of the original columns of the Ka'aba at Mecca, with the names of Allah, Mohammed, and Suleiman in Arabic traced in the veins of the marble, according to tradition, "by a blow of the kourbash of the Khalif Omar, bidding it betake itself to this mosque, which it did." Near the entrance in the west colonnade are two columns very close together named "The Needle's Eye," which all true believers and honest must be able to squeeze between; and as the Koran teaches frugality of diet and abstinence from drink the test is not unnatural.

Continuing our way south we pass through the Bazar of Old Cairo, and come to a separate part of the town, enclosed by ruinous walls: this is the **Roman fortress of Babylon**, with narrow dirty streets, and many Coptic and Greek churches within and around the walls (the "Church of Babylon" of I Peter v., 13, possibly one of them) possessing as a rule beautifully decorated interiors, with markedly simple exteriors

pierced by loophole-looking windows. The general body of a **Coptic church** is divided into three compartments, separated by wooden screens—the first a kind of vestibule for ablutions, the second for women, the third, next the choir, for men; east of the chancel or choir is the *haikal* or sanctuary, and behind this the apse with episcopal throne in the case of a cathedral: there is no organ, the only instruments being cymbals and brass bells struck with a rod, the effect of which, commingling with the sonorous voices of the clergy in praise, is measuredly impressive: there are no images, but a great number of paintings of the stiff Byzantine style are displayed. The principal Coptic church is **Abu Sirga** ("Father Sergius"), **usually called St. Mary's** from the little crypt chapel reached from the choir by two small staircases, much older than the church and dedicated to Sitt Miriam ("Lady Mary") because of the tradition that here the Holy Family rested on their flight into Egypt; it consists of a nave and two aisles with marble columns, the floor often under water. Another church commonly visited is El-'Adra, somewhat east of Abu Sirga, called also "El-Mu'allaka" ("The Suspended") by reason of being some distance above the ground between two bastions of the old Roman wall, requiring to be reached by a staircase—with also a curious hanging garden of palms: the pulpit resting on its sixteen slender columns is the chief treasure of the church.

The **Tombs of the Khalifs** is the name given to a collection of tomb-mosques, situated outside the walls of Cairo—called also the "Eastern Cemetery," and

the "Cemetery of Kait Bey" from the name of the most important tomb-mosque; being reached from the Esbekia by the Mouski and Rue Neuve, and from the end of the latter holding south round the edge of Windmill Hill to reach this necropolis, which it would be more correct to call the "Tombs of the Circassian Mamelukes." The title "*khalif*," which means "successor," *i.e.* of Mohammed, is often used loosely in connection with the various Mohammedan dynasties of Egypt; but Cairo, according to the orthodox view of Mohammedans, has never been the seat of the true Khalifate, although the later Arab dynasties in Egypt claimed this title, arrogated to the "Commander of the Faithful": for about a couple of decades following Mohammed's death in 629, the seat was at Medina, then for a century at Damascus, then at Baghdad, and finally at Constantinople, which has remained the titular city of the Khalif to this day. Near the centre of the cemetery is the beautiful **tomb-mosque of Kait Bey,** conspicuous by its high dome and graceful minaret: as an exposition of arabesque work it is claimed that this tomb-mosque surpasses the Alhambra both in exterior and interior details, its date being about 1470. Some little distance north, in quite ruinous state, is the tomb-mosque of **El-Ashraf Bursbey,** a sultan who earned the unusual distinction of dying a natural death. Continuing northwards we see the larger, more imposing edifice of **Sultan Barkuk,** the first of the Circassian dynasty, dating from 1390, with two minarets and twin domes, a striking feature of this mosque being the remains of the *hosh*, or

group of buildings serving as temporary dwellings of relatives and friends of the deceased and as residence of the custodian. None of the tomb-mosques, situated in what has repeatedly been a battle-ground, has remained intact; time, dust, and vandalism have wrought sad havoc; and the present-day visitor is still further disenchanted of the spectacle by the heaps of rubbish and flies encountered in the verdureless waste. Between the Tombs of the Khalifs and the walls of Cairo ranges the extensive **Mohammedan cemetery,** for the most part disorderly, ill-kept, and rubbish-infected in its unenclosed area. Lying southward of the Citadel is the necropolis known as the **Tombs of the Mamelukes,** older and more ruinous-looking and less interesting than those of the Khalifs (so-called: *i.e.* of the Circassian-Mameluke dynasty); practically nothing remains of these mosque-tombs but the minarets, domes, and some outer walls of the best-preserved, and but little has been done to identify them systematically—the most conspicuous being the large-domed **Tomb of the Imam Esh-Shafih** who died in 820. South of this ruined necropolis is the group of **mausoleums of the Khedivial family**—the principal that of Tewfik, on the occasion of whose obsequies 1000 poor people were fed daily for 40 days at the tomb-side by orders of his widow—quite in accordance with Oriental custom.

The foremost spectacle present in the mind of the traveller coming to Cairo is that of the **three Pyramids of Giza and the Sphinx:** so, whilst in more orderly descriptive fashion we have in the precedent part of

Sultan Hasan Mosque.
Tombs of the Khalifs.
Grim Figure of Egypt's Past.

this chapter presented sight-seeing material for two days, it is doubtful whether the visiting reader can defer realisation of Giza longer than to the second morning following arrival: that glimpse, caught from the Citadel against the sand-dust haze of the setting sun in the wind-up of the first day's active sight-seeing, must clinch matters peremptorily. So on the second morning, if needs must be, we make an early start, by *arabia* to the west side of the Kasr-en-Nil bridge, whence it is quickest and cleanest to take the trolley-car the remainder of the way, the total distance being about ten miles. The route runs southerly along the west side of the Nile under the shade of lebbek trees, until passing the Giza Palace it deflects in an almost straight south-westerly course to the Pyramids' plateau. For great part of the way it is in the shape of a substantial embankment, well above inundation height, having been constructed by Ismail Pasha in 1868 in order that his distinguished visitors for the opening of the Suez Canal might more easily view the Pyramids, prior to its construction the traveller having to journey on donkeyback by a longer route. The "trajet" ends at the Mena House, whence it is advisable to take donkeys, as the ground is very rough and dusty, and the scrambling to be done fatiguing. The Bedouin Arabs of Giza are very numerous and importunate and impertinent, and are seldom satisfied however much bakshish is given them. The story is told of one American visitant, who after performance of the standardised programme, including payment of all standardised charges except

bakshish, handed for the latter an English sovereign to the *dalil* (guide) who had had him in charge, remarking that he presumed he knew what the gold-piece was and "guessed" it was enough; whereupon the recipient thanked him, and, stowing the coin away in the folds of his waist, blandly confided that he needn't give him as much for his helper and the sheikh, both of whom of course would expect something! For guides for the interior and ascent of the Great Pyramid application must be made to the sheikh of these *dallalin*, who is bound to supply two or three men to each traveller for the ascent, and one for each person visiting the interior, for the sum of P.T. 12; besides which every Arab concerned will expect bakshish, which should not be given until the traveller has finished his sight-seeing. Visitors unprovided with **Antiquities' tickets** ($6.25 admitting to all monuments) pay P.T. 10 to visit the interior or make the ascent. Pyramids (in Arabic *ihram*, plural *horm*) are now known to have been royal tombs—the three of Giza being those of Khufu, Khafra, and Menkaura of the 4th dynasty (more popularly known, from Herodotus, as Cheops, Chephren, and Mycerinus): their measurements being:

Cheops—height, original 481 ft., present 451 (height of Eiffel Tower 984 ft.; Washington, D. C., Monument 555; St. Peter's at Rome 429); length of each side 755 ft.; area of base 63,500 sq. yds. (over 13 acres); solid content 3,150,000 cu. yds., weighing 7,000,000 tons; angle of face 51° 50′.

Chephren—height, original 472, present 450 ft.;

length of side 706 ft.; area 55,400 sq. yds.; solidity 2,150,000 cu. yds.; angle of face 52° 20′.

Mycerinus—height 215 ft.; side 346 ft.; called by Arab writers the "Red Pyramid" from its outer casing of granite, of which there are remains on west side.

These pyramids were built of limestone from the Tura and Masara quarries on the other side of the Nile, and cased with polished granite, which was taken after the Arab conquest to build the walls and mosques of Cairo. Herodotus stated that the Pyramid of Cheops was the result of the labors of 1,000,000 men working three months a year (commencing the end of July, when regularly the Nile has fairly risen) for 20 years: the blocks of stone, some 2,300,000, average about 2½ tons apiece, and were transported in boats or barges right up to the edge of the plateau and then brought up a sort of causeway on sledges. The **ascent** of the exterior **of the Great Pyramid** has little danger attached to it for those of ordinary elevation-head; and, with assistance of a couple of experienced Arabs pulling and boosting from stone to stone of the gigantic staircase of 200 steps, is not particularly fatiguing at the time, although the average climber will have muscular reminders for several days afterwards of his personal part in the exertions required to plant him at the top. From the age-shrunken summit a fine view is obtained of the green of the fertile Nile Valley and its broadening Delta, interspersed with the sheen of the great river and its numerous offshoots of smaller channels threading here and

there, with Cairo sitting enthroned pearl-like amid the emerald hues against the brown background of the distant Mokattam Hills, completing tangent-like the life side of the picture; whilst turning to the other half the traveller views the two other pyramids and the lifeless brown expanse of the Libyan Desert.

Whilst resting after the unwonted efforts, spread over a good quarter of an hour, employed in attaining the flattened summit of Cheops, I was importuned by different of the guiding Arabs—after the experience of most travellers—to pay any one of them "only five shillings" to see such race down the Great, and up the Second, pyramids in five minutes. Feeling in the physical condition of limbs usually engendered from merely ascending the Great Pyramid, not for ten times the sum named would the average traveller encounter the slightest temptation to essay the task personally; and then the time limit would have to be trebled. Whilst I was studying the proposition thus subjectively, with perhaps an expression of countenance lacking in the responsiveness desired, the price requested for the feat crumbled in the delay —and ultimately was one shilling, when I decided to accept; and for that magnificent sum, watch-in-hand, I watched the feat actually accomplished. Since then, lately, owing to some accidents, this form of native livelihood has been put under official ban; but it is whispered that still the traveller who arrives betimes—not too numerously—of a suitable morning may witness the reality.

After the ascent of the Great Pyramid, the **explora-**

tion of its interior is usually undertaken. This is much more fatiguing than the ascent: the passages are narrow, low, requiring to be done stooping, slippery from being at a considerable inclination and covered by a fine dust; the air is stiflingly close and filled with the agitated dust particles and with the peculiar odour of Arabs. From the description following the traveller can determine whether the trip is worth the dust and the candle-grease which he will receive from his own dip and those of the guides and other synchronous visitors. The entrance is about 45 feet from the ground-level, and, as in all the pyramids, on the north face: the initial passage, which is not quite 4 feet high by $3\frac{1}{4}$ feet wide, descends at an angle of 27° in a straight line for a distance of 320 feet to the Subterranean Chamber; this Subterranean Chamber is 90 feet vertically below the pyramid-base centre and measures 46 feet long by 27 feet wide by $11\frac{1}{2}$ feet high, and is rarely visited: at 125 feet from the entrance in the descending passage one of the great granite doors, characteristic of the pyramid passages, is reached, and as Arab explorers could not work a way through this huge block, a way has been contrived round it—constituting the most difficult part of the trip; thence ascending 130 feet along a very slippery passage we reach the entrance to the Great Hall. Here three passages meet—one only 3 feet 9 inches high for the great part of its length of 127 feet, leading to the so-called Queen's Chamber, a beautifully built room measuring 19 feet long by 17 wide by 20 high in the centre of the concave roof, with air-

holes passing out to the north and south faces of the pyramid; the second passage descends almost vertically, in places only 2 feet 4 inches square, about 190 feet into the initial descending passage near the Subterranean Chamber: but avoiding these two passages we pass into the Great Hall or Gallery, which continues to ascend at the same angle, being 150 feet long by 7 wide by 28 high, the joints of the masonry marvellously done, the courses of stones overhanging one another contracting to the great horizontal slabs of the roof. At the end of this gallery a horizontal passage, 22 feet long, with an ante-chamber once protected by 4 granite doors, leads into the **King's Chamber,** the principal chamber of the pyramid, built of wonderfully fitted blocks of granite so that a penknife could not be inserted between the blocks; its measurements being 35 x 17 x 19 feet, with roof formed of 9 slabs of granite each 18½ feet long. Above the King's Chamber are 5 much lower-roofed chambers, in the 3 uppermost of which the name of Khufu was found painted in red ochre, also a quantity of quarrymen's tools. At the upper end of the King's Chamber is a red granite sarcophagus, mutilated, lidless, and uninscribed, measuring $7\frac{1}{2}$ x $3\frac{1}{4}$ x $3\frac{1}{3}$ feet; the chamber is a little south and east of the centre of the pyramid, and about 3 feet from the floor are apertures about 8 inches by 6 inches marking the ends of the air-shafts going to the outer faces. The temperature inside the pyramid is about 80°. The origin of the nomenclature of the King's and Queen's Chambers is curiously fortuitous, the Arabs bestowing the names

from the fact of their men's tombs being flat-topped and women's concave-roofed; and as the names accord with the facts, they have been adopted by Egyptologists as well as by the public.

About ¼ mile south by a little east of the Great Pyramid, on the edge of the great plateau, is the **Sphinx**—3 diminutive pyramids being passed on the way, the middle and south ones belonging to two daughters of Khufu. The Sphinx represented to the ancient Egyptians a form of their god Horus, *Hor-em-Khu* ("Horus on the Horizon," *i.e.* god of the morning) becoming in Greek *Harmakhis;* and produces an impressive effect on the traveller standing immediately in front of it, insignificant to invisibility although it is in comparison with the Pyramids as viewed from a distance. From a stele excavated in front of it, recording repairs done to the "temple of the Sphinx" in the reign of Thothmes IV. (18th dynasty), it is conjectured that the Sphinx is the work of the Old Empire, probably of Khafra. It is not a superimposed structure like the pyramids, but is for the most part hewn out of the rocky cliff or promontory which juts out here from the desert plateau—the longitudinal body and upraised head being actually of this living rock, with sandstone masonry built up to connect the natural contour. The measurements are—length of body 150 feet, of paws 50 feet, of head 30 feet ; width of mouth 7 feet, of face 14 feet; height of ear 4 feet; total height of crown of head from base of monument 70 feet: between the masonry paws a kind of temple was discovered, reached

by an ascending flight of steps, where were found memorial tablets of Thothmes IV. and Ramses II. and the cartouche of Khafra. The head wears remains of the *klaft* or stone cap (in imitation of linen), upon which originally was the *uraeus* or sacred asp, emblem of royalty, fragments of which parts, displaying traces of colouring, are to be seen in the British Museum. The sand has so encroached on this grim monument of the past that its form is very much buried: the figure was much mutilated by Moslem fanatics, particularly by one sheikh of the 14th century; some of the Mamelukes even used it as a target, and to-day the traveller is confronted by a much disfigured stone giant, of generally negro facial traits, with painfully distorted mouth, broken nostrils and ears, the longitudinal body stretching behind after the manner of an animal crouched. A striking view of the Sphinx is obtained by moonlight, when even grosser defects are lost in the colossal imagery of the whole. Whilst the *raison d'être* of the Sphinx has for centuries been a subject for speculation, I was not aware that the name was ever in doubt, until, after having moved away from inspecting it, I was interrogated seriously by an Irish chance acquaintance, a well-to-do manufacturer from Belfast in the linen-spinning trade, as to whether I had seen the "Spinix" yet!

To the S.E. of the Sphinx lies a sand-beleagured granite temple, called now the **Temple of the Sphinx,** connected with the Second Pyramid by a causeway and probably built by the same King Khafra as the temple of his sepulchre, the fine green basalt statue

of this ruler now in the Cairo Museum being found here. The temple, of red granite and alabaster, is entirely buried in sand and debris, but the interior has been excavated: the plan resembles two interlacing crosses with entrance at the N.W. corner, there being two principal halls, one 80 x 23 feet, the other 57 x 29, with rows of monolithic granite pillars.

The Pyramids tower out of a great necropolis, and it will be noticed generally in Egypt that the **remains of architecture are of temples and tombs,** there being little worth mentioning of palace or house ruins: for, as Herodotus explains, these people called their houses hostels, and their tombs eternal dwelling-places —believing in a somewhat material future life, in which some of the essential parts of which man was composed returned to earth and required a house. The tomb consists invariably of a kind of chapel and a hidden chamber for the sarcophagus and mummy— for the destruction of the mummy might mean incompleteness of the eternal being: in the case of the Pyramids the chapels took the form of separate buildings, but in the "mastabas" or early tombs, and rock-cut tombs, the secret chamber was at the bottom of a vertical well somewhere under the floor of one of the chambers of the tomb-chapel and when the mummy was deposited this well was filled up with rubble and the entrance concealed. The ancient tombs about the Giza Pyramids, though not to be compared as works of art with those of Sakkara, are interesting. The **"Tomb of Numbers"** is one of a group of rock-cut tombs in the edge of the plateau east of the Pyra-

mids, just above the village of Kafr; it is the tomb of Khafra-ankh and Herneka his wife—the former a priest of the Pyramid of Khafra—and derives its name from the lists of the possessions of the owner. **"Campbell's Tomb,"** called after the British consul-general in Egypt at the time of its excavation, is late, belonging to the 26th dynasty: the mastaba proper has disappeared, but the shaft leading to the mummy chamber has been excavated; and of the four sarcophagi found (one now in the British Museum) all had been plundered. And it may here be stated that, despite the precautions taken by the kingly builders of the pyramids and other smaller tombs to preserve their "eternal resting-places," few of them have escaped pillage: as early as the 20th dynasty thieves attempted to penetrate to the tomb-chambers of the Giza Pyramids; and in later times Persians, Romans, and Arabs have successively ransacked for the treasures, so vainly hidden from posterity.

It is inevitable that we should devote considerable space to the section on the Giza Pyramids and vicinity; and we must hasten on with the remaining parts of this chapter. The **Giza Palace,** passed on the Pyramids' trip, is the old *haremlik* of Isma'il and from 1889 to 1902 housed the National Museum of Antiquities: the adjacent park and zoölogical gardens constitute a favourite promenade ground, especially on Sunday afternoons when a band plays. A much more fashionable resort is the **Gezira-Palace Hotel,** with beautiful gardens and extensive park, where the élite of native and visiting life may be seen at afternoon tea.

Giza, First and Second Pyramids, and Sphinx,
Looking Desert-ways from Cheops' Top.
Memphis: Statue of Ramses II,

The **National (Egyptian) Museum of Antiquities** is open during the winter season every day, except Friday, from 9 A.M. to 4.30 P.M., price of entrance P.T. 5; and visitors may draw or photograph without special permission so long as no easel or stand is set up. The collection was commenced by Mariette, who in 1863 was given by the Khedive Isma'il sole authority to excavate in Egypt and in 1878 founded the Egyptian Museum—at Bulak, therefore often referred to as the Bulak Museum: in 1889 it was removed to the Palace of Giza; and in 1902 the present museum building, which cost about £200,000, was opened by the present Khedive. A catalogue, prepared by Prof. Maspero, Mariette's worthy successor, furnishes a most intelligent description of the various items (price, in French P.T. 16, in English P.T. 18). For this reason, and also because arrangements in museums are subject to change, this work will merely mention a few of the great treasures gathered in this the greatest and most valuable collection of Egyptian antiquities in the world. The present general arrangement is chronological, with the heavier and bulkier exhibits on the ground-floor, and the smaller, lighter things upstairs: in which connection it will be borne in mind that the oldest exhibits would naturally come from Memphis, capital of the Old Empire.

Following somewhat the initial arrangement in the present museum building, we list the following:

Ground-floor: Two red granite Sphinxes, from Karnak, restored, Thothmes III.'s time.

Three red granite statues—respectively of Ramses II. from Eshmunen, of Amenhetep III. (?), and of Usertsen I. (12th dynasty), from Abydos.

Two wooden funerary-barks, constructed as described by Herodotus, found buried near pyramid of a King Horus, 13th dynasty.

From Memphis.

Red granite sarcophagus, from Giza, of a son of Khafra, 4th dynasty.

Limestone stele of Ptah-Hetep (perhaps the compiler of the "Precepts" of the famous "Prisse" papyrus, *circa* 2500 B.C., the oldest book in the world—in Louvre Museum, Paris).

Sculpture fragments of 3d dynasty.

Oldest-known picture, found in a tomb-temple at Medum; painted in water-colours, the pigments retaining colouring wonderfully, representing geese; of 4th dynasty.

Fine green diorite **statue of Khafra,** 4th dynasty, wonderfully correct and lifelike, represented as seated on throne, with papyrus and lotus intertwined symbolising union of Upper and Lower Egypt.

Wooden statue (restored) called the **"Sheikh-el-Beled,"** found by Mariette in tomb near Sakkara, one of earliest specimens of sculptor's art in existence; the eyes of white quartz with centres of crystal and polished splinter of ebony for pupil, and bronze lids; attributed to 4th dynasty: (named "Chief of the Village" by Arabs from fancied likeness to sheikh of village near which found).

Limestone statue of seated scribe, also with fine eyes.

Alabaster statue, probably of Khufu, 4th dynasty.

Limestone seated statue, from Sakkara; and portrait of same person, this time with wig; probably of 5th dynasty.

Portion of large limestone **statue of god Min** (or Amsu), from Coptos, of 1st or 2d dynasty—hence one of most ancient exhibits.

Inscription, with story of Una, high official, of 6th dynasty.

Limestone statues of Prince Ra-hetep and wife Princess Nefert (wig of latter held in place over real hair by ornate fillet), ranking after "Sheikh-el-Beled" among Museum's treasures; from mastaba near Pyramid of Medum, 4th dynasty.

Copper or bronze statue (restored) of Pepi I. (B.C. 3500); bust, arms, and legs of hammered unsoldered metal; face, hands, and feet cast.

From Thebes.

Statues of Amenemhat III. (builder of labyrinth and irrigation works) and Usertsen I., 12th dynasty.

Two fine statues of Ptah (god of Memphis), 19th dynasty.

Large granite "Israel" stele, discovered by Prof. Petrie at Thebes in 1896; over erasures of an older inscription of Amenhetep III. (B.C. 1500) being a palimpsest one of Meneptah (Pharaoh of the Exodus) recounting Syrian campaign, with earliest-known mention of Israel, translated "Israel is wasted, and his seed annihilated."

Famous stele of the **"Decree of Canopus,"** concerning celebration by the priests of birthday of Ptolemy Euergetes I.; the inscription being trilingual, in hieroglyphics, demotic (non-pictorial), and Greek, thus like the famous Rosetta Stone in British Museum furnishing key for understanding Ancient Egyptian.

Upper floors: "Ushabti" ("answerers"), lay figures buried with deceased to answer for him when called to work in the future life.

Canopic jars, for containing embalmed viscera (four jars to each mummy). Specimens of the various balsams and asphaltum used in embalming; also the instruments, the Ethiopian knives of sharpened flint, and the brass hooks with which the brain was extracted through the nostrils.

Royal Mummies.—The principal: Sekenen-Ra, 17th dynasty, with wounds of which he died in battle gruesomely visible; Amenhetep I.; Seti I.; Ramses II. (Pharaoh of the

Oppression); Meneptah (Mer-en-Ptah), son and successor of Ramses II. and traditionally Pharaoh of the Exodus, supposedly drowned in the Red Sea; Ramses III.; Amenhetep III.

Cartouches (*i.e.* oval or oblong signs on monuments and papyri, with characters representing the names or titles of royal personages—from the 12th dynasty on, each king in addition to his personal name taking a throne name at accession; and it should also be borne in mind that there is, generally, a dual, Ancient-Egyptian nomenclature—*cf.* Queen "Hatshepsu," otherwise "Hatasu"; although to avoid confusion we shall endeavour to apply only the most commonly known form of any name).

Scarabs (*i.e.* gems, usually emerald, green feldspar, or obsidian, cut in beetle-form and engraved on the under face as an amulet to ward off evil); neither these nor the papyri in Egyptian Museum as fine as those of the London, Paris, and Turin Museums.

Ranking among the oldest Egyptian "monuments" are —an ivory plaque; lion in crystal; alabaster jar.

Also there are some very interesting articles of jewelry and vertu, some very ancient, exemplifying fine workmanship, mostly found on mummies—the oldest-known in the world being bracelets, necklaces, pectorals, etc., of Princess Hathor-Set, of the 12th dynasty, from the Dahshur Pyramid.

In addition to the general collection regularly open to the public, there is a special section, to which by reason of the unprintable character of its contents only those who can satisfy M. le Directeur as to their archæologic or anthropologic fitness are admitted.

After the National Museum, we may spare a half-hour to view the **Arab Museum and Khedivial Library** in the Sharia Mohammed-Ali at the corner of the Bab-el-Khalik—the former, gathered under the Commission for Preservation of Arab Monuments, con-

taining the fine collection of Arab antiquities formerly inadequately housed in the Mosque-el-Hakim; and the latter, started by the Khedive Isma'il, having been moved here from its old quarters in the Derb-el-Gamamiz. The Museum contains some beautiful objects of Arabesque design, wood-carving, lattice-work (*mushrabia*), ceiling, stucco-work, inlaid metal-work, etc.; and the Library contains a fine collection of handwritten, illuminated copies of the Koran, accessible to Christians, the oldest in the Kufic or Old Arabic characters, and said to be 1200 years old.

The visit to **Bedrashen, for the ruins of Memphis and Sakkara,** requires a full day, if the part between Cairo and Bedrashen be done by steamer—the preferable way, giving the traveller, who may not purpose any more extended up-Nile trip, a succinct idea of what a Nile trip means; as he passes the squalid mud villages and picturesque palm-trees strung along its banks, with occasional acacias, shittims (the tree from which the Ark of the Covenant was made), and in the villages lemon-, orange-, and fig-trees; with the fellahin working half-naked in the fields or more than half-naked raising water for irrigation purposes at the *shadufs* (a long ladle resting on a fulcrum, weighted at the handle end, with skin receptacle at the other which is pressed down by hand to receive the water, then released to be raised by the sinking of the counterpoise), or driving relentlessly (even very young children doing the driving) a camel, cow, buffalo, or donkey, sometimes a combination of any two of these, at the *sakias* (a horizontal wheel connecting

with toothed upright wheel which in turn works an endless chain of earthen jars raising water after the fashion of a dredge); or the village women and girls with water jars descending bare-footed, often far into the river to avoid the shore impurities, their loose black wrappers raised proportionately with no thought of immodesty, then assisting each other to place the loaded *jarret* ("jars") on their heads and marching off up the bank in Indian file—and the picture of the river-life would not be complete without mentioning the dahabias, the feloukas, and markib, generally with pointed lateen sails, and laden with all manner of natives and native products, encountered along the way. The steamers plying between Cairo and Bedrashen and other up-Nile points start from the Giza side of the river; and the river-trip for most travellers usually includes the experience of sticking on, and having to be poled by naked natives off, one or more of the numerous and apparently unchartable sand-bars incident to river-level variations in the usual tourist months; and such experience I had in February—happily not in overmeasure. The journey between Cairo and Bedrashen, which is about 15 miles, may also be done by rail following near the west bank of the river—trains leaving Cairo at 8 and 10 A.M.

Awaiting the arrival of the steamer—or train—is always a fighting mob of bakshish-hunters, who proffer the services of themselves and their donkeys for the transportation of the visitor to the allied scenes of Memphis and Sakkara (Memphis's necropo-

lis)—the ride consuming about two hours; fare about P.T.10 there and back. Most Egyptian authorities agree in assigning the foundation of Memphis to Menes (or Mena), the first historical king of Egypt, who about 4750 B.C. moved his capital here from This (or Thinis) in Upper Egypt. The site was admirably chosen from its fairly central position in Egypt, on the west bank at some distance above the division of the Nile into the ramifications of the Delta, thus interposing the single, undivided stream against attacks from the inhabitants of Mesopotamia, Syria, and Arabia, whilst the tribes to the westward, by reason of the presence of the Great Desert, were of insignificant proportions. Under the 4th and 6th dynasties Memphis reached the height of its splendour, and was still an important city until the rise of Thebes in the 18th dynasty as the metropolis of Egypt greatly diminished the glories of the older capital. Under the New Empire Memphis steadily declined, its fate resembling that of Heliopolis, another historic city, of which scarcely any ruins survive; both cities being taken and retaken by Assyrian, Ethiopian, Persian, and Greek invaders: thus Memphis was shorn of its importance, and the founding of Alexandria was the final blow, fulfilling the gloomy prophecy of the prophet Jeremiah, "Memphis shall become a desert; she shall be forsaken and become uninhabited." Such in brief is the outline of the history of this once famous city. As to how and why Memphis should so completely disappear, in comparison with Thebes, younger in its inception

merely by some 2000 years, the apt explanation is that Memphis lay in the path of all the great invading nations from the north and east, and from its ruins and those of Heliopolis Cairo has been largely built, whilst in the face of a comparatively low situation, with the destruction of all restraining dykes, the ruins of Memphis have sunk beneath the obliterating effects of the successive inundations of the Nile.

About the only antiquities which remain to us of **Memphis** itself are the two colossal monolithic **statues of Ramses II.** (Sesostris)—that vainglorious ruler whose portrayals of himself in monuments and writings are also to be found so plentifully at Thebes, Tanis, Abu Simbel, and other ancient sites. The two great statues of him at Memphis probably stood at the entrance of the famous Temple of Ptah, the tutelary god of Memphis. The one lying in the open is of granite; and with the crown, which now lies on the ground beside it, its height was 31½ feet —Ramses' name occurring several times on the statue. The other statue is recumbent in a roofless shed, with a little wooden staircase leading to a platform whence the features may be viewed: this statue would be 42 feet high—not quite half as tall as the colossal broken portrait-statue of the same monarch discovered on the site of Tanis by Prof. W. M. Flinders Petrie, when complete measuring 92 feet high, the largest colossus sculptured by the hand of man. Of the original Temple of Ptah, founded by Menes, almost nothing

Mazraa (=Farm) Scene.
Fellahin Returning from the Plough.
Women Carrying Water.

remains—but two life-size statues of the god were found: somewhat to the north are remains of a small temple of Ptah, built by Ramses II.

Following the main route, through palm-groves and past the village of Sakkara, we skirt and in fact seem to traverse fields with the fellahin busily working, heedless of the stream of sight-seers passing in the tourist season. The cultivated belt of living green never extends beyond a mile or two from the parent bed of the Nile; and soon we ascend to the bleak desert plateau, where the soil would be as fertile, if irrigable. The general appearance of the locality has little in common with the modern, occidental ideas of a cemetery—yet we are in the world's oldest-known and vastest burial-ground, the necropolis of **Sakkara,** where milleniums of dead have been laid since the first founding of Memphis; many of the tombs, however, being covered up with sand to protect them from pilfering hands. The principal and most interesting monuments are of the Ancient Empire; and first of these in size to attract the visitor's attention is the so-called **"Step"** ("Terrace" would be a better word) **Pyramid,** of King Zeser of the 3d dynasty—older by five centuries than Cheops, therefore probably the oldest-known historic structure in the world. It is 197 feet high; and, unlike most pyramids, the sides are of unequal length, the north and south faces each 351 feet, the other sides each 394 feet. It is not safe to visit the interior. The tomb-chamber was excavated in the rock beneath the centre of the pyramid; two chambers were lined

with blue-green tiles, in one of them being found a human skull and the gilded soles of two feet.

About 300 yards to the S.W. of the Step Pyramid is the **Pyramid of Unas** (a fragment of whose mummy is to be seen in the Cairo Museum) of the 6th dynasty, with original height of 62 feet, length of side 220 feet. The interior, entered from the north face, may be visited under the guidance of the **ghafir** ("caretaker"); the inscriptions relating to the future life are the oldest-known religious texts in Egypt, and it is claimed that this pyramid is built on the site of a still older, probably prehistoric, burial-place. A half-mile N.W. of the Step Pyramid is *Mariette's house*, where lunch is usually taken: it will be remembered that Mariette was the founder of the Cairo Museum, his body resting in its grounds.

The chief object of interest in the Memphian cemetery of Sakkara is the **Apis Mausoleum,** containing the tombs of the Divine Bulls, popularly but **incorrectly termed the Serapeum,** discovered in 1851 by Mariette. Ptah was the principal deity of Memphis, and the bull was sacred to him—one of these animals styled the "Apis" being installed as a god. The Ancient Egyptians paid reverence to certain animals —in some places the crocodile, in others the cat; but especially it was the bull that was adored, at Heliopolis being styled *Mnevis*, at Memphis *Apis*. The Apis, as mentioned by Herodotus, had to have certain indicia, among them to be coal-black with square spot of white on the forehead. Over sixty vaults have been discovered of these divine bulls,

ranging from about the fifteenth to the fourth centuries B.C. The famous "Serapeum," mentioned by Strabo, was a series of chapels (all disappeared) built over these subterranean tombs, with a *dromos* or avenue of sphinxes leading up to it, fourteen of which were excavated by Mariette. The spirit of the apis after death was supposed to be united with that of Osiris, and was then called *Oser-hape* (in Greek, *Oserapis*), whence Serapis and Serapeum. Only one part of the Serapeum is shown to visitors: entering we find a chamber with niches and a long passage with a huge stray granite sarcophagus nearly blocking it; and here and in a subterranean gallery 200 yards long we come upon 24 granite sarcophagi *in situ*, of average measurements of 13 by $7\frac{1}{2}$ by 11 feet and a weight of 65 tons: no remains of the sacred animals were found in any of these, all evidently having been rifled ages ago. It is a relief to emerge from the hot, dust-laden atmosphere of the Serapeum to the open air.

From the Serapeum it is usual to visit the **mastaba-tomb of Ti** shortly to the eastward, and farther those of **Mera** and **Kaben:** whilst between the Step Pyramid and the Serapeum is the **Tomb of Ptah-hetep.** The Ancient Egyptians realised strongly the brevity of human life, and developed a belief in the life of the soul beyond the grave: text-books instruct us that they regarded man as made up of four entities, each complete in itself but in life all joined together in the body, viz.: the *body;* the double or *Ka;* the soul or *Ba;* and the *Khu*, or "Luminous," or divine

spark. The Ka was a sort of spiritual body, corresponding to the real body; in statues and sculptures it is always represented as naked and with its own peculiar sign—two uplifted arms above the head; during life it was bound to the body and never left it, and after death it remained with the mummy in the tomb, requiring food and drink, which had to be provided by the living. The mummy and the Ka stayed in the tomb; while the Ba and the Khu went to the regions of the gods, being supposed however to visit the mummy and the Ka at frequent intervals. A man's life on earth was comparatively short, whilst his existence in the tomb would be endless: so the tomb was regarded as a dwelling-house, the "eternal home" of the soul, and it was built to meet the requirements of the deceased in his life after death: it always has three parts—the public rooms, the private apartments of the soul, and the connecting shaft or corridor. The friends and relatives of the deceased bringing offerings assembled in the public rooms, usually above-ground (although when excavated often found silted up with accumulations of sand), well-lighted, and ornamented with scenes from the life of the departed: thus the Ka would be regaled and reminded of the earthly existence. These tombs were of three principal types; those *rock-hewn*, which appear to have been the oldest; the *pyramids;* and—less pretentious in exterior than the pyramids but with more ornate interior—the *mastaba*, or "bench" form, so-called because the length in proportion to the height is so much greater: mastabas are rectangular, of

either stone or brick with rock foundation, and somewhat resembling truncated pyramids, whose orientation they have in invariably pointing to the true north.

The **Tomb of Ti** (Thi), discovered by Mariette, is of the time of the 5th dynasty—Thi from humble origin having risen to the highest offices, with a princess for wife: and though now covered with sand the tomb was originally all above-ground. In the interior the representations are wonderfully preserved in outline and colour after the lapse of so many ages; the hieroglyphics explain everything—but the representations carry their own interpretations, of Thi being ministered to, journeying and hunting, of bakers, potters, and peasants and boat-builders at work, and other scenes and objects commemorative of Thi's earthly experiences. Similarly, the **Tomb of Mera** (and his wife and son), of the time of the 6th dynasty, has representations of great interest; among them of Mera in a carrying-chair playing draughts with his wife, with her in a boat fishing, of acrobats, etc. The reliefs in the **Tomb of Kaben** are finer than those of Thi and Mera, the kind of representations being similar; one of a charming garden scene.

A mile or so to the northward of Sakkara in the direction towards Giza are the pyramids of Abusir, of the 5th dynasty, in a ruinous condition, only five of the originals being distinguishable; at a greater distance to the southward, and impossible intelligently to include in the day's excursion to Memphis and Sakkara, are the pyramids of Dahshur, of the

12th dynasty, the great stone one being 326 feet high.

Other excursions about Cairo, for those who may have the time, include a visit, or stay, at **Helwan**—on the opposite or east side of the Nile from Bedrashen—somewhat off the river and about 150 feet above its level, surrounded by desert, affording fine opportunities for extensive horseback riding, and recommended by its climate and fine natural waters and baths, for rheumatic persons and others desiring a dry, warm climate in winter: chief **hotels** being the *Grand Helwan Hotel*, and *Hotel des Bains*, under same management as Grand Continental group in Cairo; with good eighteen-hole golf-course. Another excursion is to the **Petrified Forest** (the "Little" about half-way to the "Great"), the "Great" lying about fourteen miles S.E. of Cairo or N.E. of Helwan, and consuming great part of a day to visit. The **Nile Dam,** at the apex of the Delta, reached by rail to Barrage Station 14 miles N.W. of Cairo, is one of the largest works of the kind in the world, and a trolley crossing the structure permits of easy inspection. Still another show-place is the **Ostrich Farm,** near Matarieh—the route passing Shubra ("the suburb of palaces") and round by Heliopolis and Matarieh.

A chapter dealing with Cairo might be deemed incomplete which avoided all explanation of a phase of **under-life,** innuendoed in the very phrase "the streets of Cairo": this principally refers to the public display—in more or less open-front buildings, after

the fashion of any merchandise to tempt custom—of what may politely be styled "demi-mondaines," *deshabillées* less or more as the garish artificial lights succeed the day; and to the performances given by such class of humanity within such class of buildings—performances witnessed by self-exculpatory Christian-visitors, in the majority of cases "simply for the experience," on the plea that "they would be given anyway." But it is the sum-total of just such self-exculpatory Christian-experiencers, the profits from whose visits enable, nay entice, many of these places to run: and if the Khedive under beneficent British advice would detail twenty night patrolmen to arrest every Christian-experiencer seeking to enter such houses, the immediate result might cost the streets of Cairo some lurid acclaim and a few season-visitors, but on the native life the eventual effect of so purifying Christian example would permit the detaching of 100 men of the British Army of Occupation for every patrolman detailed in so wholesome an occupation. The feminine wares of the places alluded to are mainly of Christian stock, Copts, degenerate Southern Europeans, numerous Hebrews; and viewed *en bloc* the great majority of them seem completely beyond the pale of human help or pity. But come to one of those houses when it is buying, not offering wares; when a *jeune fille* has just been sold by her sodden parents or by some mercenary waif-harbourer, to recruit the ranks in the place of some *passée* let out to Constantinople or other less scrutinising mart; think how *les proprietaires* scrutinise, as Tiberius did his victims,

how the *habituées* will wanton to despoil to their own debasement, her who, perhaps for the greater price (since the Nasrani has qualms over too slender years) has been kept *azba* ("virgin") till fifteen, perhaps even till sixteen, years, aye, mayhap once attendant of a Christian-mission school the better to embellish her with English knowledge. God of Christians mark the real heart of the Nasrani-experiencer, whether, after the fashion of the Roman emperors, he would raise the thumb to spare, or spurn down that fair guileless soul to a moral shambles worse than death! And think ye, that the majority of such *habituées*, whether Egyptian or of elsewhere, began in just that way! The British authorities deal severely with British soldiers accosting private native women—and this is well: but if they could also interdict the use of intoxicants, what a splendid thing British occupation would be for Egyptians, not alone financially and hygienically as it has indeed been, but for their moral uplift as well. We have already noted the deshabillement frequently witnessed in the rural parts, of the fellahin in their field and irrigation operations and of their womenkind in carrying water: but openly in the streets of Cairo, without thought of immodesty, will be encountered practically similar scenes, of native men wearing tunics falling to one side only, the other side being bound above the bare thigh.

The present Khedive, although by Moslem usage entitled to plural wives, has but one, of Circassian extraction. In a long driving excursion with a companion to the north-west of Cairo, at a shady "neuk"

by the roadside we espied ahead of us a number of Egyptian ladies squatted at afternoon tea (or coffee); and halting our *arbagi* ("driver") we sallied forward on foot to request a cup apiece. That the ladies were evidently of high native rank we opined from the richly ornamented veils encircling their foreheads, and the very loose impalpable ones hardly even shading their lower physiognomies and easily evaded altogether for purposes of eating and drinking: they returned frankly our friendly gaze as we continued to approach—when there was a clatter of wheels and horses' hoofs, as our arbagi almost rode us down, with the words "*El Khediwa!*" We retook our places in the carriage without a word, passing the afternoon tea-party with raised hats; and beyond, two powerful-looking guards, scimitar in hand, devisaging us menacingly as we passed them!

A word may here be ventured as to the portrayals and inscriptions found in Ancient-Egyptian tombs and temples: the average dragoman or local guide may be depended on to point out the most noted of the pictorial kind; but the inscriptions naturally are beyond them. Some of these writings are in quaint verse—exhorting, for instance, the man who appreciates his lady's love to be true to her and sympathetic, to see that she has the good things her heart desires, and is never left to weary of loneliness. Or perhaps, another writing will tell how to treat a friend, not to expect perfection in him—for are you perfect?—and always to be ready to help him in a difficulty.

X

UP-NILE TRIP, TO KARNAK-LUXOR (THEBES), ASSUAN, ETC.

We come now to the **up-Nile trip** (requiring an "Antiquities" ticket, costing P.T. 120=$6.25); for which a period of five days was bracketed in outlining the scope of this book. This of course does not mean performing the trip by dahabia; which from Cairo to Assuan, a distance of almost 600 miles, and back, would require seven or eight weeks, entailing for two persons an expenditure of from $1400 upwards including for a dragoman's and crew's services. Nor does the bracketed time allow even for performing the journey by the fine "Cook," "Anglo-American," or "Tewfik" steamers; which for the round trip, allowing sufficient time for land visitations, would require (night navigation being generally impracticable) about three weeks, at a cost of about $150 upwards per person. More expeditious is the **railway from Cairo to Assuan,** with break of gauge at Luxor (about 450 miles from Cairo): trains leaving Cairo morning and evening respectively, taking somewhat over 12 hours to Luxor (fare, 1st class $10.50, 2d class $5.25); time from Luxor to Assuan 7 hours (fare, 1st $5, 2d $2.50); through connections

Ships of the Desert.

Dahabias.

Winter Sunset on the Nile.

between Cairo and Assuan on three days of the week only.

The **rail journey** is very dusty and tedious; nevertheless our condensed itinerary entails submitting to it with such protection as specially-fitted cars and "dusters" may afford: and, whilst to carry out most advantageously the limit of a five-days' trip, the outward journey between Cairo and Luxor must be done at night, deferring to the return journey our daylight acquaintance with the country intervening, for more orderly descriptive purposes we will list the points of interest sequentially from the start; and the traveller who so prefers may experience the actuality by adding half a day to the trip time, starting early in the morning instead of at night. As affording, upon the whole, more valuable information, our descriptions will present rather the general plan than the present state of the respective "monuments" encountered in this up-Nile trip—all more or less ruinous in their hoary antiquity, and susceptible of only dry elucidation to the average reader.

Nearly all the way from Cairo to Wasta, 50 miles, pyramids are in sight—starting with those of Giza followed closely by the Sakkara and Dahshur groups, visible in approaching and passing Bedrashen; then, from Kafr-el-Aiat, 30 miles from Cairo, the insignificant pyramids of Lisht; until, on nearing Wasta from Rikka, we view the **Pyramid of Medum** ascribed to Senferu of the 3d dynasty, the most picturesque of all the pyramids, rising with a red-and-yellow tint beyond the grey villages and green fields of the Nile

valley. (From Wasta the branch railway to the **Fayum** starts: and the ordinary traveller can gain a glimpse of this fertile province in a day from Cairo, by taking the train to Wasta, thence through the province to Abuxa, the terminus of the branch, and return the same day.) Beni-Suef, 72 miles from Cairo, is an important town of 10,000 population, the residence of a Mudir.

As we continue to ascend the Nile, the *shaduf*, with long pole or beam worked by a man, yields more to the *sakia*, with large horizontal wheel worked by animal-power—a yoke of oxen, a donkey and a buffalo, or by a lone camel, often blindfolded. At various points there are important sugar-factories—one of the chief at Mima, 153 miles from Cairo, population 16,000, the seat of a Mudir.

Abu-Kirkas, 168 miles from Cairo, is the railway station for **Beni-Hasan** on the opposite (east) bank of the Nile, some three miles from which is a famous group of tombs, chiefly of great families of the 12th dynasty (*circa* 2800–2500 B.C.), with scenes representing the decedents as in life, with their servants, works, pastimes, etc. Some of the earliest examples of Greek art, of the Mycenæ-Tiryns period, seem to have been copied from sculptures and paintings of these tombs. Just below the port of Assiut is the new great dam, completed in 1902 at a cost of £1,000,000, with a weir half a mile long and wide lock connecting between the two levels (eight feet difference throughout the summer).

Siut—or **Assiut** for those who say Le Havre,—248

miles from Cairo, is one of the most important places in Egypt, population 32,000, the seat of a Mudir, possessing fine American mission-schools (of the United Presbyterian Church: in educational size ranking as next largest in Egypt after El-Azhar) and some picturesque bazars. Girga, 336 miles from Cairo, is a town of 15,000 inhabitants; and five miles beyond is the village of Bardis near the site of the venerable city of **This (or Thinis)**, the birth-place of Menes and part-time capital of Egypt. Baliana, 347 miles from Cairo, is the starting-place for the excursion to **Abydos,** eight miles inland, a ride of about two hours across a richly cultivated plain. A modern village, called Arabat-em-Madfuna, stands on the edge of the desert not far from the ancient site of Abydos (in hieroglyphics *Abdu*), one of the largest and most important cities of Ancient Egypt, with successions of temples dating from as early as 5000 B.C. It ranked in importance as a religious centre between Thebes and Heliopolis: in early times to the 12th dynasty the chief god worshipped was the jackal-headed Apuat; later it became the chief seat of worship of Osiris, whose head was supposed to be buried here, but no trace of this famed shrine, the most sacred of Ancient Egypt, has yet been found. The necropolis has tombs of the 6th, 11th, 12th, 18th, 19th, and 20th dynasties; and in the desert some distance west of the Temple of Seti I., in 1900, were found tombs of kings of the 1st dynasty. The **Temple of Seti I.** (by whom begun, but finished by his son Ramses II.), the "*Memnonium*" of Strabo,

is one of the most beautiful in Egypt—built of fine white limestone (best view of the ruins, from the margin of the desert, looking south-westwardly): the pylon and walls have almost disappeared: passing through the entrance, we come to the 1st hypostyle hall with 2 rows of 12 sandstone columns each; whence 7 doors lead to the 2d hypostyle hall with 3 rows, broadways, of 12 columns each; beyond which are the 7 sanctuaries, dedicated (right to left) to Horus, Isis, Osiris, Amen, Harmakhis, Ptah, and Seti I. himself. In a passage off the 2d hypostyle on the right wall is the celebrated **Tablet of Abydos,** brought to light by the Egyptologist Mariette, containing a list of 76 kings beginning with Menes and ending with Seti I. (designated by their respective cartouches, and whom figures of Seti and his son Ramses II. are represented as worshipping)—forming a most valuable chronology—not however a complete list, the gaps having to be supplied from the Tablet of Karnak, now in the Louvre Museum, Paris. (The originally designated "Tablet of Abydos" with a less perfect list is in the British Museum, London). A short distance north-west of the Temple of Seti I. is that of Ramses II. in very ruinous condition.

At Nagh Hamadi, 376 miles from Cairo, the railway crosses the Nile to the right or east bank. Keneh (or Kina), 414 miles from Cairo, is an important town of 28,000 inhabitants, the starting-point of a caravan-route to Kusair (*Kosser*) on the Red Sea. Across the Nile, near the modern village of **Dendera,** $3\frac{1}{2}$ miles from Keneh, is the famous temple of the ancient city

of Tentyris (Tentyra) dedicated to the goddess Hathor —the type of the beautiful, identified by Strabo with the Latin Venus (Greek, Aphrodite). The site of the temple seems to have been used in 4th, 12th, 18th, and 19th dynasty times; but the present temple dates merely from the time of the later Ptolemies, about the beginning of the Christian era. The details are inferior in comparison with real Ancient-Egyptian sculptures and reliefs, such as at Abydos; the preservation, however, of the roof of the portico adds greatly to the appearance of the structure (best view thereof from the north); the entire size, of hypostyle hall, small (inner) hypostyle hall (or Hall of the Appearance), and the sanctuary itself of the Golden Hathor, is about 150 feet broad by 300 feet long, with the entrance from the north-east as in case of the smaller Temple of Ramses at Abydos. Daylight however has long fled (in the winter months), even before reaching Keneh; so that, as we pass the pylons of Karnak lying between the railway and the river—with Thebes' famous Colossi, Ramesseum, and other tomb-temples on the opposite river-plain rising to the temple (commonly styled Der-el-Bahri) of Ancient Egypt's great Queen Hatshepsu, built in the cliffs of the Libyan Hills themselves—we promise ourselves a view of these and other things on the morrow from near-by **Luxor,** our haven of rest **for the night.** The details as to Abydos and Dendera have been set down for brief information of the traveller who may desire the same—the limited time of this Up-Nile chapter not sufficing to give them regular place therein.

Luxor (454 miles by rail south from Cairo, 186 miles north of Assuan: **Hotels**—*Grand, Luxor, Karnak* quieter by the river, all with charming gardens) is a comfortable-looking town of about 2500 inhabitants, with an ideal winter climate, dry and warm, situated on the east-bank side of the fertile Theban plain: the name is a corruption of the Arabic *El-Kosour*, meaning "The Palaces"; and its distinguished inhabitants are described as dividing their time between agricultural pursuits, the exploitation of tourists, and the manufacture and sale of spurious antiquities.

Thebes, the "City of 100 Gates" (so famed in Homer's Iliad), occupied an ideal site (larger than the present area of Paris) where the river hills fall back to either side leaving a verdant expanse, dotted now by several towns and villages, the chief Luxor and Karnak on the east bank of the Nile, which anciently was also the main residential side—the opposite side being mainly a necropolis: other names of this ancient city were *Pa-Amen* ("Abode of Amen" or Ammon) and simply *No* ("City"). Most of the Theban ruins are on the west bank of the Nile; but the greatest, the Great Temple of (Amen at) Karnak, described as the largest and most magnificent architectural ruin in the world, is on the east bank, about 1½ miles north of Luxor. Practically for over 2000 years, from Usertsen I. (B.C. 2433) to the Ptolemies, Thebes was the governmental capital and ecclesiastical metropolis of Egypt. It has been customary to allow at least three days for sight-seeing Thebes; we shall com-

press the chief points of interest into the space of two vigorous days.

Whilst the **Temple of Luxor** is of considerably inferior interest and dimensions to that of Karnak, it is nevertheless a memorable edifice, 850 feet long by 180 feet wide outside measurements, and, from its proximity to the Luxor hotels, may be visited first. The façade of this temple has been obscured by mounds of rubbish, and the presence of a mosque occupying part of the ancient plan prejudicially interferes with excavations. The main entrance was in the centre of the north-east end, giving access to the **Court of Ramses II.** (built from proximity to the Nile at a slight angle to the general line of the rest of the building) measuring interiorly 170 feet wide by 210 feet long, with double rows of columns (55 of the original 74 standing) and colossi of black granite each 25 feet in height representing Ramses II. and his wife Nefert-ari—interesting sculptures on the walls and inscriptions being mainly narrative of this monarch: a doorway through a massive wall leads into the transverse **Colonnade of Amenhetep II.** measuring 170 feet by 50 feet across with two parallel rows of 7 massive capitalled columns each: whence we pass into the smaller **Court of Amenhetep III.** (in the N.W. corner of which is the present entrance) with a double row of columns on three sides forming the best preserved colonnade of Ancient Egypt, and on the fourth side leading into the hypostyle hall with four rows of 8 columns each: beyond which is the sanctuary, built by Alexander the Great, with the

birthhouse still beyond—the whole length of the temple from N.E. to S.W. measuring exteriorly (as seen) 850 feet. From the pylon of the Temple of Luxor (a comprehensive view of the temple ruins being obtained from top of the pylon looking S.W.), a *dromos* or avenue of couchant sphinxes, ram-headed (the heads now mainly disappeared), with figure of Amenhetep II. between their forepaws, led all the way to Karnak, a distance of 1¼ miles.

When we speak of the **Temple of Karnak,** the reference is to the **Great Temple of Amen;** there are however a number of smaller temples, the whole enclosed by a restoration of the original old walls of the place. Where the Avenue of Sphinxes from Luxor reaches the area of this greatest "Monument" of antiquity, it divides—the more direct stem leading north-eastward, between parallel lines of sphinxes, many still *in situ*, to the Pylon-of-Euergetes-II. entrance through the main great wall; whilst the other stem branches south-eastwardly into the broad avenue of larger sphinxes, 1000 feet long, which runs north-eastwardly at right angles from the junction in front of the arena of the Temple of Mut to the Pylons-of-Horemheb entrance through the great wall. Entering by the **Pylon of Ptolemy Euergetes II.** (of the 3d century B.C.) we come upon a short avenue of sphinxes conducting to the small Temple of Khensu (of the usual great court, inner hypostyle court, and sanctuary form) with much smaller Temple of Euergetes II. to the west of it; and passing these from lack of time we come to the First-Pylon (or main) entrance in

centre of the north-west façade of the Great Temple (of Amen)—which faces the Nile, whence it was approached by an avenue of ram-headed sphinxes, some still *in situ*, the work of Ramses II. The size of this great temple, of the usual great court, hypostyle inner court, and sanctuary form, measures exteriorly some 360 feet broad by an extreme length from N.W. to S.E. of almost 1200 feet. The **First Pylon** stands 142 feet high, with a depth of 50 feet; passing we enter the Great Court (also called the Court of Shiskak or Sheshank, from its lists of places of Palestine captured by that monarch), square with but one of the great columns standing—the small Temple of Seti II. occupying the north corner, whilst impinging through the S.W. wall is the small Temple of Ramses III.: the **Second Pylon,** much dilapidated, affording passage from the **Great Court** into the Great Hypostyle Hall, is the work of Ramses I. The **Great Hypostyle Hall** was begun by Seti I. who set up 79 columns, utilising also one planned by Ramses I., and finished by Ramses II. who erected the remaining 42 columns: the nave columns have a height of 80 feet and a circumference of 33 feet, those of the aisles 42½ and 27½ feet respectively: and the effect of this majestic hall, measuring interiorly 350 feet transversely by 170 feet, with its forest of monolithic columns necessarily close together since the roofing consisted of slabs of stone, has hardly its parallel in architecture: walls, columns, and architraves are covered with inscriptions, the most famous of Seti I.; exterior reliefs on the S.W. wall contain the illustrated *Epic*

of Pentaur, recording Ramses II.'s great campaign against the Hittites; at another place is a stele of the first recorded extradition treaty, between Ramses II. and the King of the Hittites. The **Third Pylon,** forming the back wall of the Great Hypostyle Hall and now in ruinous condition, was built by Amenhetep III., as the original entrance to the temple: a narrow court, with a confused mass of ruins including two obelisks, the work of Thothmes I., separates the Third from the **Fourth Pylon,** also the work of Thothmes I. and in ruinous condition. Of the colonnade beyond it little remains: here however—in front of the Fourth Pylon—stands the **largest obelisk in Egypt,** a single flawless block of red granite, from Assuan, the inscription on its base telling that it was quarried, transported, dressed, and erected in seven months: it was put up by Queen Hatshepsu; and its height, 97½ feet, is surpassed by but one other obelisk, that of St. John Lateran in Rome. We pass the **Fifth Pylon** to a second colonnade, all the work of Thothmes I.; thence passing the Sixth Pylon we reach a little court before the sanctuary, with two curious columns put up by Thothmes III. with conventional representations of the papyrus and lotus in high relief emblemising respectively Lower and Upper Egypt. The present **Sanctuary,** consisting of two chambers of red granite, was built by Philip Arrhideus on the site of a much earlier one; the ambulatory corridor and chambers off the same bear the name of Thothmes III., but were probably built by his aunt, Queen Hatshepsu: beyond the sanctuary and its chambers we come to an

Luxor Temple.
Karnak Temple.

open court, the work of Usertsen I. of the 12th dynasty, in a very fragmentary condition. Beyond this is the **Great Columned Hall of Thothmes III.,** with a colonnade of 32 square pillars running round its four sides (whereof only the north-west or Nile side remains) and two centre rows of 10 pillars each for supporting the roof. Returning to the Third Pylon of this great temple (probably the most comprehensive view of whose ruined length is obtained from the rear, looking N.W.), we find a roadway leading off south-westwardly, passing in turn the **Pylon of Thothmes III. and that of Thothmes I.** (with the masonry-lined **Sacred Lake of the Great Temple** to the south-east) and the double **Pylons of Hor-em-heb;** and thence, along the broad avenue of sphinxes earlier-mentioned to the **small Temple of Mut** (of conventional great court, hypostyle, and sanctuary), founded by Thothmes III. and now in very ruinous condition, with horseshoe-shaped sacred lake encompassing its south-west end. There are other small temples, such as those of Ptah and Mentu to the N.E. of the great temple; but the average visitor who does the main route as here outlined will feel sufficiently satisfied from physical as well as antiquarian considerations that he has seen Karnak.

The temples of Karnak and Luxor, however, comprise only a small portion of the ruins of ancient Thebes. Upon the opposite, **west side of the Nile,** and about 1¼ miles from the main river bank (although surrounded by water during inundation height) are the two Colossi (the chief known as the Vocal Memnon,

from mythical attribute of sound) gazing across at the Great Temple of Karnak; ½ mile north of the Colossi is the Ramesseum or mortuary temple of Ramses II., by whom built and dedicated to Amen-Ra (called in later times the *Memnonium*, and also the *Tomb of Osymandyas*); one mile N.E. of this, and much nearer the Nile, is the Temple of Kurna, built by Seti I. in honour of his father Ramses I., and finished by Seti's son Ramses II. Passing S.W. from the Ramesseum one mile, we come to the group of temples and palaces of Medinet-Abu (the name of a village), chief of which is the Temple of Ramses III., with smaller Temple of Thothmes III., in front of it; ¾ mile north of Medinet-Abu is the small Temple of Der-el-Medina, founded by Ptolemy Philopator and completed by Euergetes II.; westward from which about ¾ mile are the scattered Tombs of the Queens. Passing north from Der-el-Medina ¾ mile we reach the famous Temple of Der-el-Bahri, built and dedicated to Amen by the great Queen Hatshepsu or Hatasu (*Maat-ka-Ra*, otherwise *Makere*), of the 18th dynasty, whose name and image however were defaced by her royal relation and successor Thothmes III. Crossing the ridge, north and back of this temple, in the valley beyond we reach the Tombs of the Kings, divided into two parts—the western (or farther) valley, seldom visited; and the eastern valley, with the principal tombs (enumerated below) for visitation; whence a descent eastward of some two miles brings us by way of Kurna to the Nile. Whilst we have thus sought to give a correlative outline, in order of

location, of the principal monuments of Thebes on the west side of the Nile, the line of visitation, as now generally followed, practically reverses this order as outlined. It requires an early start to compass the Theban west-bank side in a day; so after crossing the Nile from Luxor, we proceed on donkey-back first to the **Temple of Kurna,** also called the Temple of Ramses II., by whom finished as already noted, the major part of the structure in a ruinous condition, with however some fine reliefs and sculptures: in the hills behind this temple are the **Tombs of Dra Abu'l Negga,** mostly closed, of the 11th, 13th, and 17th dynasties, whence came the coffin of Queen Aahhetep, on whose mummy was the beautiful jewelry now in the Cairo Museum. From Kurna we proceed up the Wady Biban-em-Molouk, a gorge in the Libyan Hills, to the **Tombs of the Kings,** called by the Arabs *Biban-em-Molouk* ("Gates of the Kings")—the "Eastern Valley" containing the burial-places of kings of the 19th and 20th dynasties: the most important tombs for visitation being those of **Seti I.** (No. 17, called also *Belzoni's Tomb* from its Italian discoverer —the sarcophagus of translucent oriental alabaster purchased by Sir John Soane in 1821 and taken to London), **Ramses III.** (No. 11, called also *Bruce's Tomb* from its discoverer, also the "*Harpers' Tomb*" from its pictures of harpers), **Ramses IX.** (No. 6), **Ramses VI.** (No. 9), and **Amenhetep II.** (No. 35)— the interior of these tombs having electric light supplied from 9 A.M. to 1 P.M. in the tourist season. That of Seti I., to the left in the second hollow, by Hi the

architect of Abydos, is much the best of all, in relief and colour, penetrating 330 feet into the rock, with seventeen parts in all—passages, staircases, and chambers: the pictures represent not, as in the earlier tombs, scenes of everyday life, but religious scenes and texts from the *Book of the Dead;* unfortunately paintings and reliefs have suffered much from destroying Arabs and tourists since Belzoni's discovery early in the 19th century. The tomb of Ramses III. is 405 feet long, with fine pictures: that of Amenhetep II., with papyri setting forth *The Book of Hours*, is famous as containing the royal mummy, decorated with wreaths of flowers, still *in situ*, although badly mutilated by plunderers; whilst in the adjacent tomb-chamber are the mummies of his wife and children.

From these tombs we walk over the hills—from the summit securing a fine view of the extensive Theban plain, with its various antiquities, modern villages, palm-groves, and green fields, cleft by the glistening waters of the Nile. Descending we come to the **Temple of Der-el-Bahri,** said to mean "Convent of the North," betokening a Christian convent here at one time. We have already seen that this temple was built and dedicated to Amen by Queen Hatshepsu (Hatasu) of the 18th dynasty, daughter of Thothmes I. and wife as well as half-sister of Thothmes II., after the unenlightened morals of Ancient Egypt. It was built on terraces or different levels connecting into the hillside, the sanctuary to which all the rest was but the avenue being excavated into the cliff 500 feet above the plain—and from the plain exteriorly the

temple was originally approached by a *dromos* of 200 sphinxes 600 feet long. The dimensions of the temple itself must have been about 300 by 800 feet, with the main entrance at the south-east; then came, in order, connecting by ascending planes, the lower platform and lower colonnade, central court or middle platform, upper colonnade, transverse terrace, upper court or platform, and sanctuary—the last-named in very ruinous condition. Along the north (rather north-east) colonnade are some fine pictures, one of Queen Aahmes (wife of Thothmes I.) and another of Queen Hatshepsu; whilst along the south (south-west) colonnade are the famous reliefs of the expedition to the land of Punt on the west shore of the Red Sea (supposed to be now Somaliland) whence the Ancient Egyptians had a tradition that they had originally emigrated; from the end of this colonnade is an entrance into a small Temple of Hathor, interjected on to the main building. Off the upper court at its east corner we enter a chamber, with uninjured representations of Queen Hatshepsu in a recess, and passing the court of this chamber we find the only Ancient Egyptian altar that has been found, very large, dedicated to the sun-god Harmakhis; and in another small recess uninjured representations of Hatshepsu and her mother Aahmes sacrificing to Amen, also of Thothmes I. and Sensenb with colouring as brightly fresh as if just done. An interesting story is told of the discovery here in 1871 by an Arab of a large tomb, containing royal mummies and many valuable adjuncts, which he and his family proceeded

industriously to sell as *antikas:* M. Maspero made investigations, and eventually in 1881 the bulk of the find was removed by M. Emile Brugsch to the Cairo Museum, then at Bulak. The supposition is that the various coffins were removed to this tomb, as a hiding-place from thieves and plunderers, by a son of Sheshank, *circa* 800 B.C.

Not far south of the Temple of Der-el-Bahri, about midway towards the Ramesseum, is a burial area, known as the **"Tombs of Sheikh Abd-el-Kurna,"** over 100 in number, belonging to 18th dynasty royal functionaries, with most interesting sculptures depicting scenes of their times—chief of these tombs being those of Hor-em-heb, equerry to Thothmes II.; Themma, fanbearer to the king; and Rekh-ma-Ra, a governor of Thebes under Amenhetep II. Eastward lower down on the hillside are some of the "Tombs of El-Assasif"—the chief those of Nefer-hetep, a priest, beautifully decorated, and Patu Amen-apt, a 26th dynasty official, 860 feet long, the largest excavated rock tomb.

We now come to the **Ramesseum,** unfortunately much ruined: the Great Pylon was originally 220 feet long, and its sculptured façade illustrated the *Epic of Pentaur* on the battle of Kadesh: inside from this, upon crossing the ruined area of the Great Court, is seen (in scattered ponderous fragments) a fallen granite **colossal statue of Ramses II.,** the largest in Egypt—of original height of 58 feet and weight of 1000 tons, transported here from Assuan 137 miles away, its destruction being charged to Cambyses. The Second

Court had an imposing appearance from the round pillars on the sides and osiride columns on the two ends: hence proceeding up three flights of steps and past a terrace leads to the Hypostyle Hall, whose pillars (about half of the original 48 remaining) formed a clerestory, as at Karnak, from the nave pillars (32 feet high, 21 feet diameter) being considerably higher than those at the sides: beyond are two small hypostyle halls. About this temple are the sites of several minor temples of the 18th and 19th dynasties, and many tombs, dating from as far back as the 11th dynasty. Proceeding southward we come next to the great **"Colossi"**—representing Amenhetep III., builder of the associated temple—originally monoliths of hard gritstone standing with their pedestals 65 feet high: the south one the better preserved, but the north one the more interesting as the famous *Vocal Memnon* accredited with having emitted musical sounds at sunrise (hence given the name "Memnon" from the fabled son of *Eos* = "Dawn," of Homer's Iliad), but mute since being repaired by the Roman Emperor Severus. Coming now to **Medinet Abu,** we find the Temple of Ramses III.—whose colossal statue stands on a huge square block by the entrance—most interesting for its series of panoramic sculptures, intended to rival the famous illustrated *Epic of Pentaur*, poet-laureate of Ramses the Great: the Great Pylon is covered with sculptures representing the triumphs and greatnesses of the Pharaoh founder: beyond this pylon is the First Court, 115 feet square with ornate columns and wall representations and sculptures.

Passing through the Second Pylon we enter the Second Court, in the opinion of Mariette one of the most precious of any Egyptian temple, with circular columns richly painted and walls covered with the inevitable battle-scenes; it was here that one of the most important discoveries of papyri in Egypt was made, among them the famous Harris papyrus, now in the British Museum, with very full précis of the reign of Thothmes III.: ascending to the terrace we pass into the Great Hypostyle Hall, beyond which are chambers with colouring still very bright. The sculptures on the exterior walls of the temple form an interesting history of some of Ramses III.'s campaigns—on the east wall being the representation of a unique naval battle at the mouth of the Nile. South of this temple is a Palace of the same ruler; and to the east of this is the smaller Temple of Thothmes III. Those who have the time may proceed from Medinet Abu northward to the **"Tombs of the Queens"**—inferior to those of the Kings, having suffered also from the effects of fire; mostly decorated with paintings and without sculptured reliefs: the most interesting being the tomb of Thiti, with very vivid colouring—the goddess represented as kneeling on either side of the entrance being Maat, goddess of Truth. Eastward from the Tombs of the Queens is the small **Temple of Der-el-Medina,** very perfect, of the Ptolemaic period, with many interesting representations. In this valley of Der-el-Medina are many tombs: and to the south-east is another large necropolis called the **"Tombs of Kurnet Murrai,"** dating chiefly from the 18th dynasty,

and resembling those of Sheikh-Abd-el-Kurna—the chief being the tomb of Hui, governor of Ethiopia under Tut-ankh-Amen, with interesting representations—one depicting a Nubian landscape with dom-palms, negroes, giraffes, and a hut. We have thus outlined the programme for sight-seeing Thebes, west bank, in one day: the traveller, however, who essays the same too strenuously may return to his Luxor hotel experiencing somewhat the sensations of the small boy who attended a circus with three rings going at the same time, and reached home with visions of the elephant tearing round the arena on horseback, breaking through paper disks!

The **following day** we proceed south from **Luxor to Assuan**—the distance being 140 miles, requiring 7 hours by train, passing the famous temples of Esna, Edfu, and Kom Ombo en route: it is customary however to perform this part of the up-Nile trip by one of the fine Nile steamers, as affording an agreeable experience of genuine Nile travel, tying up over night at Edfu, to visit next day its famous temple by early daylight (6½–8 A.M.), and thence immediately proceeding, reach Assuan at 2 P.M.

On the west bank, across from El-Hella station on the railway, is **Esna** (ancient *Seni;* Greek, *Latopolis*), 490 miles from Cairo—whose noted temple, distant ¾ mile from the river and surrounded and partly built over by houses (until recently hypostyle hall alone excavated), was founded and dedicated to the ram-headed god Khnem by Thothmes III., and rebuilt by Ptolemy Philometor, and various Roman emperors,

of whom Tiberius, Vespasian, Hadrian, and a dozen others have their names inscribed in it. In approaching **Edfu** (the ancient *Debu;* Greek *Apollinopolis Magna*), also on the west river bank, 522 miles from Cairo, the sandstone region of the Nile is entered: Edfu's famous temple, founded by Ptolemy Philopator in 222 B.C., dedicated to Horus (identified by the Greeks with their Apollo)—who was said here to have overcome Set, slayer of his father Osiris,—is justly regarded as the most perfect specimen of an Ancient Egyptian temple—with dimensions 450 feet long by 120 feet broad, the entrance pylon on the south being 250 feet broad and 115 feet high. At 564 miles from Cairo is **Kom Ombo** (railway station Darau, two miles south), whose temple—high on the river bank, much dilapidated by Nile depredations—is also of the Ptolemaic dynasty, on site of an earlier one of the 18th dynasty; measuring some 150 by 300 feet, being of a double arrangement, one half dedicated to Horus representing Light, the other half to Sebek representing Darkness.

Assuan (or Suan; Greek, *Syene*; and Ancient Egyptian, *Sun*), 590 miles from Cairo, just below the **First Cataract** of the Nile, is the frontier town of Egypt proper, with a population of about 10,000: **Hotels**—*Savoy*, north end of Elephantine Island; *Grand*, in Assuan, on main east river-bank facing Elephantine; *Cataract House*, south of Assuan on the river at edge of the desert, one of the finest hotels in Egypt.

Assuan proper, unlike Luxor, has few remains of the Ancient Egyptian civilisation—its chief antiqui-

ties being late Roman, such as its picturesque ruined quay: it was a Roman frontier town, Juvenal being exiled and writing many of his Satires here. The Ptolemaic astronomers supposed Assuan to be exactly on the Tropic of Cancer, and Strabo narrates that in a certain well the sun at the summer solstice shone directly overhead: the Tropic of Cancer however is about forty miles farther south. The **climate** of Assuan during the winter months (Dec., Jan., and Feb.) is unsurpassed in Northern Africa: for the non-antiquarian traveller, also, the greater picturesqueness of its vicinage compensates for its lack of antiquarian pabula. Instead of a fertile plain stretching for several miles on either side of the Nile as at Luxor, the river narrows above Assuan to a gorge hemmed in by high granite walls, marking the approach to the First Cataract; and, unlike Luxor, which being only a few feet above average Nile level is inundated part of the year, Assuan stands well above the Nile, whence it presents an imposing appearance, with handsome Government buildings, several hotels and chief shops lining the river-front, whilst the oriental note is provided by an occasional minaret towering above the modern-looking white buildings and by the groves of palm-trees and acacias surrounding the town.

The chief **view-points** of Assuan, are—the famous rock tombs; the ancient quarries; the First Cataract and great reservoir dam; and the beautiful island of Philæ, now partially submerged by the waters of the dam. The tombs (known as **Grenfell's Tombs,** from the British General Grenfell who opened them

about 1886) date from the 6th and 12th dynasties, being excavated in the cliffs of what is now called Mount Grenfell on the western Nile bank: they resemble the tombs of Beni-Hasan; but at Assuan we see traces of the striking methods of transporting the bodies of the dead, by a kind of slide, cut from the face of the almost perpendicular cliff, with remains on either side of the steps for the bearers who drew up the mummy from the river. The most important tombs are those of Ra-Nub-ko-necht (Amen-em-hat II.) of the 12th dynasty, containing in the shrine portrayals of the sovereign and his family and three intervening niches with upright mummies; of Her-Khuf, of the 6th dynasty, with important inscriptions narrating Her-Khuf's journeys to the negro country about Korosko, and returning with treasure to King Mer-en-Ra, and from another journey bringing a "Danga" dwarf to Pepi II. (the name Dongo being still extant in Central Africa). Scarcely a mile from the town are the famous **Granite Quarries** of Syene, from which was hewn the stone for most of the famous obelisks and other monoliths of the Ancient Egyptian kings; and one obelisk, detached on three sides, nearly 100 feet long, may be seen, as well as unfinished columns, sarcophagi, etc. It is interesting to note the method of cutting out an obelisk *en bloc* from the solid rock, by means of a row of holes the whole length of the obelisk, into which were driven wooden wedges, which in turn were swelled by water, thus cracking the stone loose from the mass of rock: after being roughly dressed the stone was hauled to the Nile

upon a sledge run on rollers, and then floated down to its destination on a barge.

The **Island of Philæ** is the chief view-feature at Assuan: in Ancient Egyptian it was called "Paalek" ("The frontier town"); and on its small surface—about 400 yards long north and south by 140 yards wide—were crowded some most interesting monuments. It is situated in a bay near the railway station of Shellal (meaning "Cataract") about five miles above Assuan and one mile above the reservoir dam (just above the Cataract) whose waters now largely submerge the island to the threatened eventual undermining of its famous buildings: Shellal is the starting place of steamers for the Second Cataract and Wady Halfa. Proceeding the short distance by boat from Shellal to Philæ, we find this island to be much smaller than Elephantine Island, and in early Egyptian times Philæ does not seem to have been of much account, its oldest building dating from Nektanebo (B.C. 350). The various temples of the island are visited by boat, landing being effected only in the great Temple of Isis. The small isolated Temple of Osiris, unfinished and roofless, on the east centre, is called "Pharaoh's Bed" from a fancied resemblance to a great four-posted bed, with a few interior reliefs representing Trajan offering to Isis, Osiris, and Horus: a few yards north, now almost entirely submerged, is the Temple of Hathor, built by Philometor and Euergetes II., with some good scenic sculptures. We come now to the **Great Temple (of Isis)** on the west side of the island; with two long outside colon-

nades running from the Great Pylon to the S.W. corner of the island, the beautiful west colonnade being 100 yards long with 32 columns each 16 feet high with capital of different design, and ending in the small Chapel of Nektanebo, the oldest building on the island, whilst at the south end of the shorter, east colonnade is the ruined Temple of Arhemsnefer, an Ethiopian god. The Great Pylon is 150 feet broad and 60 feet high; beyond is the Fore court, with small Temple of Isis Usret to the left, and a Nilometer at the water's edge: passing from the Fore court through the Second Pylon and an open court we reach the **Hypostyle Hall,** the most beautiful part of the temple, with fine colouring and sculptures on its walls and ornate pillars: beyond is the Sanctuary, with the Osiris Chamber, with scenes representing the death and resurrection of Osiris. A portion of the Temple of Isis was converted into a Coptic church towards the end of the 6th century: about which period occurred a strange blending of the Ancient Egyptian and Christian faiths, Isis being represented as the tutelary deity of SS. John and Paul; and the shape of a bishop's mitre is considered to be borrowed from the characteristic horns of Osiris—Athanasius thus desiring to propitiate the Egyptians.

A mile north by boat brings us to the **Great Assuan Dam,** built of grey granite, 1¼ miles long with 180 sluices, 22 feet wide at the top with tramway and walks, 100 feet wide at the bottom, and of a maximum height of 130 feet—the height of water held up when full being 67 feet, or a capacity of one billion tons;

the cost exceeding $12,000,000. Landing on the west bank, from an eminence a fine view is obtained of the **Cataract** to the north, with its many islands: "Cataract," as the word is understood in America, is a misnomer; it is really a series of rapids, commencing originally at Philæ, and ending a little short (*i.e.* south) of Assuan; and on the British Expedition for the relief of General Gordon at Khartum, the Canadian boatmen, accustomed to the rapids of the St. Lawrence River, had no difficulty negotiating this gap in Nile navigation.

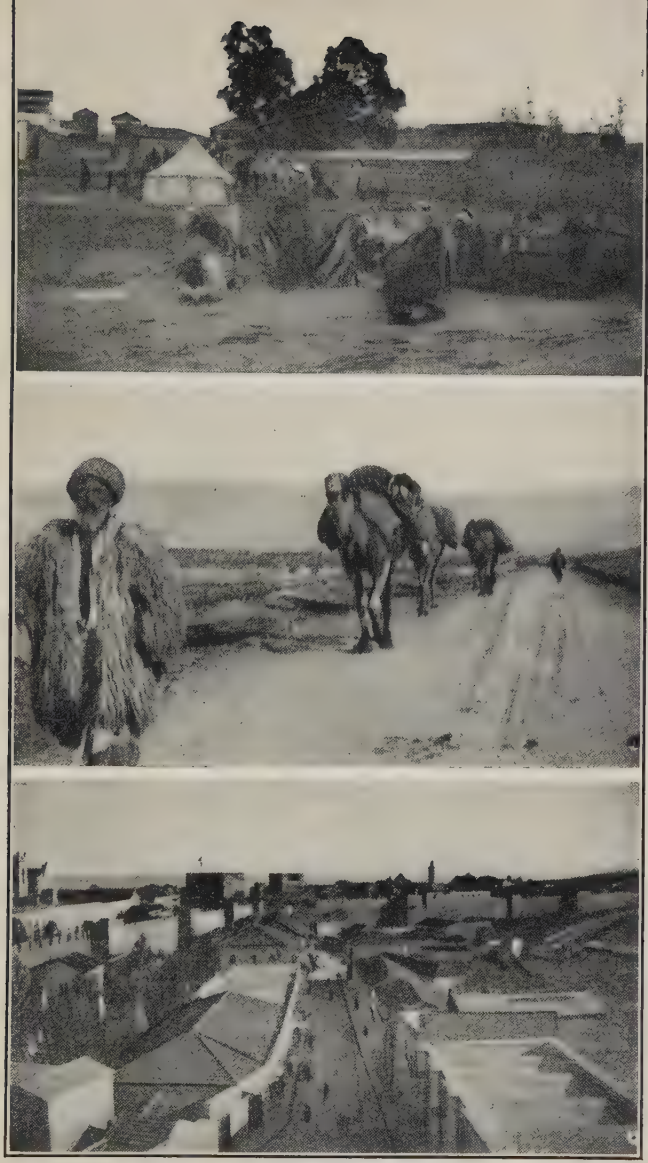
(For those with extra time—south of Assuan about 50 miles, on the west side of the Nile, is **Abu Simbel,** with two rock-hewn temples the work of Ramses II., called the Great Temple and the Temple of Hathor, respectively—on either side the entrance of the Great Temple being two seated figures of this monarch, 65 feet high chiselled in the rock; with diminutive representation — by comparison—of his wife Nefertari to one side. By way of amends, Hathor Temple shows Nefertari of equal size with her husband.)

We have thus described our Up-Nile trip, and are ready to start back by night train from Assuan to Luxor, whence, continuing through the next daytime, we may arrive **back in Cairo,** after performing our itinerary in five full days: the traveller, however, who may have made the outward journey from Cairo to Luxor by daytime, may find a daytime at his disposal on the return journey, to be spent at Luxor, or possibly other intervening point preferred, to arrive back in Cairo after an absence of six days all told.

XI

JERUSALEM, VIA JAFFA (PALESTINE)

From Alexandria to Jaffa is a sea-journey of slightly over 300 miles in an E.N.E. direction; so that leaving Cairo by morning train, and sailing from Alexandria betimes in the afternoon, we should arrive off Jaffa the following forenoon. But before entering Palestine descriptively by that route, a word may be ventured for the traveller with the time at his disposal to indicate the more fascinating, world-old highway linking Asia and Africa; proceeding by rail from Cairo towards Port Said, dropping off at **El-Kantara,** thence crossing the Suez Canal, and proceeding by camel and camp-life through the Desert of Tih (populated very sparsely by Bedouin nomads): a distinguished friend of the writer, when nonagenarian, performed the ride from El-Kantara to El-Arish in five days; El-Arish to Guzzeh (Gaza) the frontier-port of Palestine in four days; thence changing outfits, Gaza (nighting at Beit Gibrin) to Hebron in two days; Hebron (nighting at Solomon's Pools, and sightseeing Bethlehem *en passant*) to Jerusalem in 1½ days: the total distance from El-Kantara to Jerusalem being about 200 miles, comfortably negotiable in a week



Outskirts of Jaffa.
Along the World's Oldest Highway.
Approaching the Jaffa Gate, Jerusalem.

allowing even for sightseeing Hebron and Bethlehem en route.

Jaffa (Arabic *Yafa;* the ancient *Joppa*) is not a seaport at all, in the modern sense of the word; for only the smallest kind of craft can penetrate within the line of dangerous rocks or **reefs** forming the present harbour. Vessels of any appreciable size must anchor in the open sea a mile or two from shore; and passengers and their baggage are landed in large surf-boats, manned by native Syrian boatmen, who put out from the shore in shoals as soon as a steamer is descried in the offing. Generally the landing can be made; but, except when the sea approaches a dead calm, it is apt to be very uncomfortable; and in times of gales and high westerly winds, even the regularly-calling steamers pass by without attempting communication (Austrian-Lloyd and Russian-line steamers plying between Alexandria and Southern-European points, and the Khedivial line to and from Alexandria, calling weekly each way). Passengers should be prepared with mackintoshes, and particularly should sit still in the surf-boats, whilst negotiating the narrow channel between the rocks. In spite of its lack of proper harbour, Jaffa is the usual port taken by travellers entering Palestine and Syria; the small bay south of the town, called Birket-el-Kamr ("Pool of the Moon") being possibly the old harbour.

The **Turkish Empire in Asia**, immediately ruled by Ottoman power, consists of about 700,000 square miles, with a population estimated at 17,500,000. That portion of it commonly known as **Syria**—con-

sisting of the six vilayets, Aleppo, Zor (Mutesarifat), Syria, Beirut, Jerusalem (Mutesarifat), and Lebanon—possesses an area of 114,500 square miles with a population, almost entirely of Semitic stock, of 2,900,000 or only twenty-five to the square mile; Lebanon with 1190 square miles and a population of 200,000 is much the most densely populated of the six vilayets. The boundaries of the whole land are, the Levant (Mediterranean) on the west; the Amanus (eastern Taurus) chain on the north; the Euphrates on the north-east; and then a line drawn southerly through the Syrian desert, demarking it on the east from Arabia, which also encompasses it on the south. We shall confine our attention in this chapter to what from religious and historical associations in Western parlance is called **Palestine** (in contradistinction to Syria proper; no such division being recognised in the East); which may be said to lie in the south-west portion of this land, measuring from Mount Hermon on the north to the southern end of the Dead Sea about 160 miles, with an average breadth of 70 miles eastwardly from the Mediterranean; the area being not over 12,000 square miles, with a population of 900,000. An elevated tableland, broken by valleys—practically a flattened continuation of the Anti-Lebanon or Eastern range of Upper Syria—extends down through Palestine from north to south; behind this lies the Valley of the Jordan and the Dead Sea, known as **El-Ghor,** the deepest exposed depression on the earth's surface, falling in the basin of the Dead Sea to a depth of 1300 feet below the level of the Medi-

terranean: bounding the eastern side of the Ghor are the so-called Mountains of Moab, really a rocky upland plateau 2500 feet above sea-level, but presenting the appearance of a veritable mountain-range as seen from the depression of the Ghor. The Jordan (*Sheriat-el-Kebir*, "Great River") has its historic source (geographically there is a longer stem) near Banîas (the ancient Cæsarea-Philippi) about Mount Hermon, whence it gushes forth at once a good-sized stream from under accumulated stones near the mouth of a cave. In its course it falls rapidly (the name "Jordan" signifying "Descender"): rising 1100 feet above sea-level, at the Sea of Galilee (Lake Gennesareth or Tiberias; "*Bahr Tubaria*": clear and abounding in fish as of old) the trough of the river has already descended to nearly 700 feet below the Mediterranean; and in the balance of its course to the Dead Sea (Asphaltites Lake; *Bahr Lut*, or "Sea of Lot") it falls 600 feet more. **Galilee,** the northern division of Palestine, is a hilly district from 2000 to 3000 feet above sea-level, sinking eastward abruptly to the Jordan and Lake Tiberias and southward to the rich, alluvial plain of Esdraelon (Jezril); here are many cultivable valleys, varied with bold heights and numerous woodlands stretching northwards to Mount Hermon. South of the plain of Esdraelon the plateau again rises to the central district of **Samaria,** where there are also well-watered valleys, producing crops and fruits in abundance: here the prominent landmarks are the rocky Ebal (3075 feet) and Gerizim (2850 feet), rising close together some thirty miles

north of Jerusalem. The southern district, **Judea,** is traversed by an ill-defined ridge of bare, treeless hills, known collectively as the Mountains of Judah: although rich beyond all other lands in hallowed memories and stirring events, Judea is on the whole a somewhat bleak, arid country, far less productive than any other part of Palestine. Climate depends mainly on the relief of the land: thus on the exposed upland plain beyond the Jordan the glass will fall at night to 22° F.. when it stands at 75° F. on the shores of the neighbouring Dead Sea: at Jerusalem the mercury rises to 80° at sunset in midsummer, and 50° in January as the means, snow falling occasionally in the winter months. The majority of the present population of Palestine consist of Arabs, partly Bedouin nomads, partly fellahin or settled agriculturists; who dwell mostly in wretched mud hovels or amidst the ruins of old buildings, speak Arabic, and are mainly Mohammedans: a few Christian communities are found in Jerusalem, Bethlehem, Nazareth, and elsewhere; and of recent years there has been a large immigration of Jews, who now must number about one-third of the total population.

Jaffa is built on a conical hill, 100 to 150 feet high, and has a present population of about 20,000; the two principal **Hotels** are: *Hotel du Parc*, with a garden; *Jerusalem*, in the German-Temple colony. A few hours will suffice to see everything of note in and around Jaffa; for in spite of its great antiquity, being mentioned in the list of cities of Thothmes III, it presents few relics of its past: the name "*Yafa*,"

interpreted to mean "Beauty" or "Tower of Delight," does not suggest the vicissitudes of the place. All Bible students are familiar with the **story of the Prophet Jonah**, sent from Joppa to Nineveh, being swallowed by a whale: in the time of Pompey the skeleton of a huge monster, 40 feet in length with backbone 18 inches in diameter, was discovered near Joppa, and was removed by Marcus Scaurus to Rome: and coming to the immediate present, in 1908 a "leviathan" of like proportions was cast ashore near Marseilles. Pompey made Joppa a free city of Rome; Cæsar restored it to the Jews; and after various vicissitudes, at the time of the Jewish insurrection which ended with the destruction of Jerusalem, Joppa was taken and sacked. It rose again from its ashes, and became the see of a Christian bishop; but eventually in spite of relieving efforts of the Crusaders, fell into the hands of the Arabs under Malek-el-Adel, Saladin's brother, about the close of the 12th century, when 30,000 Christians were put to the sword; in 1267 it was completely devastated, and for some centuries following we hear nothing of Joppa. Again it rose to importance, to be sacked in the 18th century by the Arabs and later by the Mamelukes; in 1799 it was occupied by Napoleon; afterwards it was fortified by the British, and the fortifications were extended by the Turks who still hold it.

The chief "monument" of Jaffa is the so-called **"House of Simon the Tanner":** the present building can scarcely be a century old, but it stands in a quarter of the town still devoted to the tanning in-

dustry; therefore it may stand on the site of "Simon the Tanner's" house, and the extensive views from the flat-topped roof (with protecting parapets or "battlements," *cf.* Deut. xxii.) westward over the Mediterranean, and along the coast-line northward and southward, must be much the same as when St. Peter had his vision. On the outskirts of the town, just beyond the Jerusalem Gate, the so-called **"House of Tabitha (or Dorcas),"** near to a picturesque fountain, is shown; but the site is undoubtedly spurious. Surrounding the town are extensive orchards of orange-, pomegranate-, fig-, and olive-trees—the oranges (unknown to the Ancient World) being claimed to be the finest of their kind produced; and during my visit the luscious fruit hung ripe on the trees, and for a dozen of the largest specimens I was asked at one place the modest price of one penny (two cents)!

A railway, 54 miles long, runs **between Jaffa and Jerusalem** (fare, 15 francs, 1st class), the journey occupying $3\frac{1}{2}$ hours: an air-line between the two places would be about 32 miles, but Jerusalem is over 2000 feet above sea-level, and the railway line winds considerably. There is a **carriage-road** from Jaffa to Jerusalem, which marks the route almost invariably taken by oversea pilgrims and travellers until the advent of the railway a few years ago: in consequence many so-called holy places and sacred sites sprang up along this route—for instance Yazur, the first village out of Jaffa, on the Plain of Sharon, pointed out by the native dragoman to the confiding tourist as the

place where Samson set the foxes' tails on fire (Judg. xv., 4, 5)! We may here state that Palestine, from the times of Constantine and his mother Helena down to the present, has been the scene of constantly recurring zeal in **"identifying"** scriptural points, many of them unquestionably or approximately correct, but perhaps quite as many based on the most unlikely conjecture.

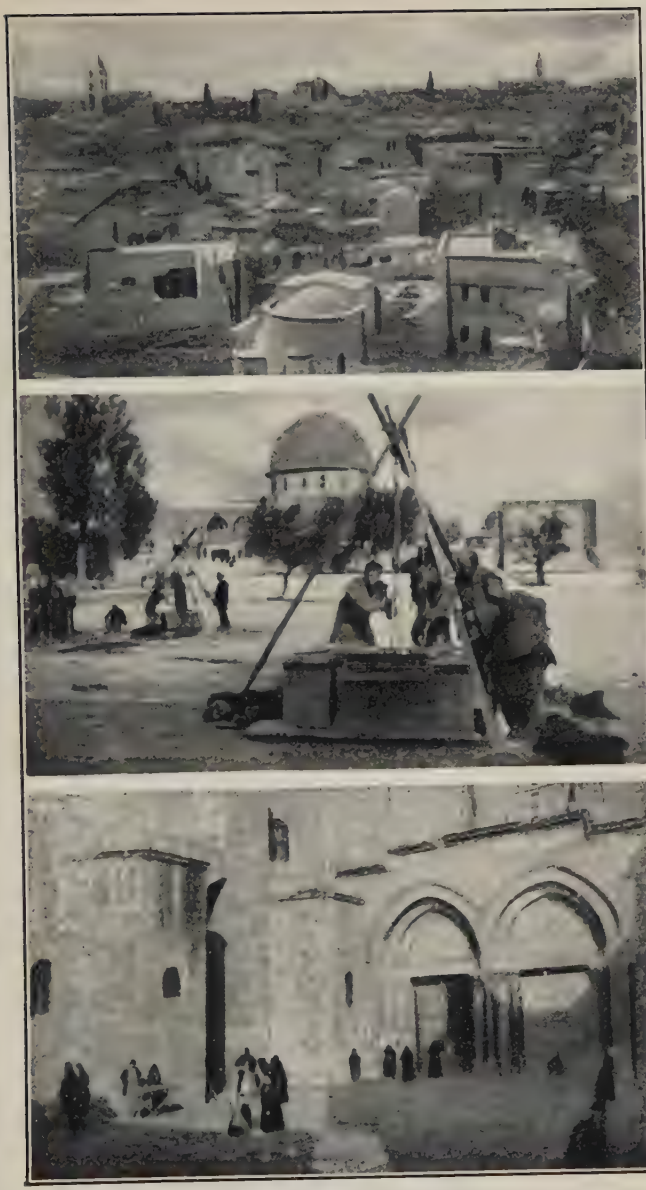
It is customary now for the ordinary "Mediterranean traveller" to prefer the railway; which holds in an easterly direction, first amid orange and lemon groves, and a rich agricultural country, in the southerly end of the **Plain of Sharon,** to **Lydda** (or Ludd), the Lod of the Old Testament (Neh. xi., 35), belonging to the tribe of Benjamin—principally famous in connection with the miraculous healing by St. Peter of Æneas of a palsy (Acts ix., 32), and as the traditional birthplace of the patron saint of England, St. George, whose tomb is shown underneath the altar of the Orthodox Greek church in the place, formerly a Crusading church dedicated to the saint. From Lydda the railway turns southerly, passing **Ramleh** (from the Arabic **raml**, signifying "sand"), the largest town along the line, with conspicuous tower. Ramleh has not been identified with any biblical site; but a short distance beyond, about 2 miles to the right, is seen the village of Akir, the ancient Ekron whither the Ark of God was sent from Ashdod (1 Sam. v., 10), with now a flourishing Jewish colony. Both at Ramleh and Ludd ophthalmia is frightfully common, due it is said to alkaline dust in the air. After Sejed the line

enters the Wady-es-Surar; and the steep climb from the plain to the heights of Judea commences, following a generally easterly direction till Jerusalem is reached. The Wady-es-Surar is identified as the "Valley of Sorek," in connection with the history of Samson and Delilah (Judg. xvi., 4); and, just before arriving at the station of Der-Aban, the village of Zorah, the birthplace of Samson, is seen perched on a high summit to the left. Beyond Der-Aban the railway winds up a wild gorge, until **Bittir** is reached —a flourishing-looking village with shade-trees and cultivated terraces on the hill-side: this is the nearest station for Bethlehem, could we but see it, not over 3 miles to the eastward. We now ascend the Wady-el-Ward ("Valley of Roses"), passing several large villages, until, reaching the summit, we emerge upon the Plain of Rephaim; and soon the train comes to a halt at the **railway terminus of Jerusalem,** in the German Temple colony to the S.W. of the city itself. Immediately to the east, at a few hundred yards' distance, is the "Hill of Evil Counsel," now known as Jebel Abu Tor. Passing northward, and crossing the Valley of Hinnom by the side of a pool known as Birket-es-Sultan (identified with the Lower Pool of Gihon, the Upper being claimed to be the Birket Manilla, also outside the city, 2 miles to the N.W., with underground conduit to Hezekiah's Gate within the city), we approach the Jaffa Gate (now the "Bab-El-Khalil," or "Hebron Gate,") with the Tower of David immediately to our right within the city: but as we are to stay a number of days, we press first to our hotel.

Jerusalem has a present population estimated at over 50,000, of whom about two thirds are Jews, one fifth Moslems, and the rest mainly Greeks, Latins, and Armenians in the order named, with about one per cent. Protestants: the walled city proper is densely packed, considering the lowness of the buildings; and the great mass of the inhabitants seem inveterately poor. There are 2 chief **hostelries,** of which the writer's selection was the *Hotel du Parc* (same proprietorship as Hotel du Parc, Jaffa), formerly Howard's Hotel, in an open situation outside the walls at a short distance N.W. of the Jaffa Gate along the Jaffa Road; whilst inside the walls for such as prefer the more doubtful situation is the *Grand New Hotel*, just within the Jaffa Gate on David Street: less expensive are, the *Fast* (formerly *Lloyd*) near the Parc, the *Jerusalem* further out on the Jaffa Road; and inside the walls the *Central* on David Street.

In 1046 B.C. King **David** took Jebus, the capital of the tribe of the Jebusites; and the place thereafter became known as Jerusalem. The ancient city—whose compass, according to Josephus, was 33 stadia (furlongs)—is roughly divisible into two main parts, each in turn subdivisible: **Mount Zion** (also called the Upper City), with the *Akra* or Lower City to its north; and **Mount Moriah,** with its southern extension *Ophel* (meaning "a hill") in the south-east, and to its north **Bezetha** (meaning "New town"), not mentioned in Holy Scriptures but described by Josephus. Mount Zion (partly extending south of the present walls) is positively identified with the original city of the

Jebusites, which therefore became "The city of David," and afterwards the "Upper city" or the Upper market-place of Josephus: here it is said David built his palace, and the kings of Judah and foreign rulers who held possession of Jerusalem resided—the sepulchre of David and fourteen of his successors being here: and here, after all the rest had fallen before the battering-rams of Titus, even after the fortress of the Temple had been stormed, the last remnant of the Jews are said to have fallen. On the other hand, claim is made that Zion was on what we have just described as Moriah—where therefore was the city of David: the traveller must take his choice as to this among many disputed points in Jerusalem and Palestine generally. The valley which separated Zion from Moriah, and which was afterwards known as the **"Tyropeon Valley"** or "Valley of the Cheesemongers," was partially filled up by David in order to make an easy passage from the one hill to the other, the embankment being called the "millo" (2 Sam. v., 9), signifying a "filling-up"; it has been filled up by the debris of devastations for a depth of 120 feet: a lesser branch of this valley, now quite filled up, ran between Zion and Akra, the Muristan marking part of its course. During the reigns of David and Solomon the new metropolis of the kingdom underwent many changes and improvements in the shape of adding walls, fortifications, and palaces, culminating in the erection of Solomon's Temple on Moriah. Little now remains of all these works except some portions of the massive wall supporting the Temple area. After the **division of the country**



Jerusalem within the Walls.

Temple Area.

Church of the Holy Sepulchre.

into the two kingdoms of Israel and Judah, Jerusalem naturally lost a great part of its importance and magnificence: in 973 B.C. Shishak (Sheshank), King of Egypt, "came up against Jerusalem, and took away the treasures of the House of the Lord, and the treasures of the King's House; he took all" (2 Chron. xii., 9). In the reign of Amaziah, who rashly challenged Jehoash, King of Israel, to battle, the latter took Jerusalem, dismantled part of its walls, and returned to Samaria with the plunder of Temple and palace (2 Kings xiv., 8–15): Uzziah, Jotham, Hezekiah, and Manasseh in turn improved the city; but in 588 B.C. after eighteen months' siege the city was taken by Nebuchadnezzar, and, with most of its inhabitants, destroyed—the remnant of its inhabitants being taken into **captivity to Babylon.** The restoration of the Temple by the original command of Cyrus the Great is the subject of the first part of the Book of Ezra: it was begun 536 B.C., suspended by order of Artaxerxes because of rebellious acts of the Jews, resumed by a new decree of Darius, and in 519 B.C. completed to the great delight of the Jews. The first six chapters of Nehemiah give an account of the rebuilding of the wall of Jerusalem and of its completion B.C. 445: this is historically known as the **"First Wall"** of Jerusalem, the foundations of which have been uncovered and traced by Dr. Bliss. Thereafter for a century the Jews were loyal subjects of the Persian monarchs, who accorded them more or less control of their own affairs. In the year B.C. 332 the city surrendered to Alexander; and at the distribution of

empire among his generals following his death, Syria and Palestine were claimed by Ptolemy Soter, who marched upon Jerusalem and captured it 320 B.C., when, as usual, the Temple and city were plundered. After a period of 150 years of uneventful tranquillity Jerusalem suffered twice in the short space of two years spoliation and destruction at the hands of Antiochus Epiphanes, the Seleucid ruler of Syria: an attempt however on the part of this despot to force the Greek religion upon the Temple worship in Jerusalem led to the great revolt of the Jews under Judas Maccabeus, who completely defeated the Syrians in B.C. 163, although the citadel was not finally surrendered for twenty-one years. The Maccabean princes fortified the Temple strongly, making their own residence in the Tower of Baris (afterwards Antonia) at the N.W. angle of the Temple area: dissensions breaking out among the Maccabees, in B.C. 63 **Pompey advanced** upon Jerusalem, took it, put 12,000 of the people to the sword in the courts of the Temple, and yet left the sacred vessels and treasures of the Temple undisturbed. In B.C. 40 the city was taken by the Parthians, who three years later were dispossessed by **Herod the Great,** assisted by the Romans. With this Idumean (Edomite) prince came a new era of prosperity for Jerusalem and Palestine generally: he rebuilt the Temple with unbounded splendour—his greatest achievement; also the Tower of Baris, which he renamed the Castle of Antonia after his Roman patron Mark Antony: his plan of fortifying the city produced what is called its **"Second Wall,"** adding a slice of territory

on the north; and on the west, south of the present Jaffa Gate, the Citadel with the three towers, Hippicus, Phasaelus, and Mariamne—of which probably the first remains under the name of the "Tower of David," supporting a comparatively modern fortress, the present headquarters of the Turkish garrison in Jerusalem. Herod also erected a splendid marble palace, with fine gardens, near the citadel; a spacious theatre; an open place for sports called the Xystus, surrounded with a fine colonnade overlooking the Tyropeon Valley; a sumptuous town hall; and many handsome streets and other buildings: never before or since has the Holy City enjoyed such civic splendour—Pliny writing of Jerusalem at that time as by far the most magnificent of the cities of the Orient. Thus dawned the **Christian Era.** Agrippa I. about A.D. 39 built the **"Third Wall,"** which took in another large space, again to the north of the existing city limits, and including the suburb known as Bezetha: this wall was of extremely massive construction and was protected by no fewer than 90 strong towers—the strongest Psephinus at the northwest angle, said to have been 100 feet high: Agrippa did not complete his wall for fear of incurring the displeasure of the Emperor Claudius; the Jews however did so after a fashion: but its very course is now unknown. The time of ruin foretold by Jesus came on in A.D. 70—when after a siege by Titus, the horrors of which have seldom or never been surpassed, **Jerusalem was utterly destroyed:** when Titus marched against the city there were no fewer than four hostile factions

fighting among themselves within its walls; after storming the Third and Second Walls, Titus sent Josephus, who was in his camp, to summon the Jews to surrender—but in vain. At length after the siege had lasted five months, with famine aiding the work of the besiegers, the place remained as a heap of ruins, its inhabitants being literally exterminated; and the noble Arch of Titus at Rome was erected to commemorate the victor's triumph. To prevent the reoccupation of the place by the Jews, a garrison was left; and the place remained practically deserted, until A.D. 131, when Hadrian ordered it rebuilt: on Mount Moriah a temple to Jupiter Capitolinus was erected; and the new city was called **Ælia Capitolina,** which name it retained until after the Crusades, when the Mohammedans gave it the name of **"El Khuds"** ("The Holy"). In less than two hundred years from the foundation of the new city of Ælia Capitolina the Roman Empire had become Christian; and in 326 the Empress Helena (the prime mover in this national conversion, being herself of rugged British birth), mother of Constantine the Great, in her eightieth year visited and "identified" many of the holy places of the Christian religion. Nine years later **Constantine** founded the Church of the Holy Sepulchre on the site of a Temple of Venus, which tradition pointed out as the place of Christ's burial: there, too, three crosses were said to have been found together, one by working miracles proving itself from the others as the True Cross! Throughout the 5th century and for centuries afterwards Jerusalem was thronged by a never-ceasing

stream of pilgrims from all parts of the Christian world; and the Bishop of Jerusalem, or rather of Ælia Capitolina as he was called, was promoted to the ecclesiastical rank of a Patriarch of equal degree with the Patriarchs of Rome, Constantinople, and Antioch. In 527 Justinian built a magnificent Church of the Virgin on Mount Moriah, about the same time also founding many convents and hospices for the entertainment of pilgrims to the Holy City. In 636 the **Khalif Omar** attacked Jerusalem, which after a stubborn resistance surrendered the following year: the Cross fell before the Crescent, and the beautiful church of Justinian was converted into the (original and only proper) **Mosque of Omar,** which, embodied in the present Mosque El-Aksa, still crowns the Holy Mount of Moriah. In 960 the sovereignty of the Holy Land was transferred from the Khalifs of Baghdad to the Fatimite Khalifs of Egypt; but in 1073 the Turkomans, having seized the Eastern Khalifate, took possession of the Holy Land likewise. The cruelties of these barbarians (of uncouth Turanian stock, strangers to the natural religious bond of Semitic Moslems) to Christian pilgrims exceeded all bounds; and the **First Crusade** began: and in 1099 the Christians under Godfrey de Bouillon wrested Jerusalem from the Egyptian Khalifs, who previously had reasserted their sovereignty; Godfrey was elected King of Jerusalem, and the Mosque of Omar became the Cathedral of the Patriarch of Jerusalem. In 1187 the great **Salah-ed-Din** (Saladin) recaptured Jerusalem from the Christians; in 1192 he was threatened with a

siege by the English Richard Cœur de Lion: however, although several times for brief periods surrendered to the Christian, Jerusalem has continued in Moslem hands unto the present day. The present fortifications are the work of the Turks under Suleiman the Magnificent; according to an inscription over the Jaffa Gate they were erected in 1542: since which time Palestine has, with slight intermissions, remained under **Turkish rule.**

The following **itinerary** is recommended for sight-seeing Jerusalem and vicinity:

1st day: Jaffa Gate; **Mount Zion** (so-called Tower of David, etc.); Jews' Wailing-Place; **Mount Moriah** (Temple area, with so-called Mosque of Omar, Mosque El-Aksa, etc.); **Church of the Holy Sepulchre.**

2d day: Via Dolorosa; Damascus Gate; **Garden Tomb;** Quarries of Solomon; Modern Jerusalem, market-place, shopping streets, etc.

3d day: Forenoon—**Bethlehem:** Afternoon—Hills and Valleys round Jerusalem; **Garden of Gethsemane; Mount of Olives.**

4th and 5th days: **Jericho, Jordan and Dead Sea;** visiting also on the return day **Bethany.**

It is usual for the traveller to make his first entry to the Holy City through the **Jaffa Gate**, so-called because the carriage road from Jaffa here enters the city: the natives call it *Bab-El-Khalil*, because the road to Hebron (in Arabic, *El-Khalil*)—being in fact the great oriental highway between Damascus and Egypt—also passes through it; and for a similar reason sometimes it is called the Gate of Bethlehem,

which lies off between Jerusalem and Hebron. A busy scene is usually encountered just outside this gate, from the crowds of country people, mostly women, congregated to sell their wares, produce, and fuel: to the traveller, however, fresh from Egypt, the inhabitants of Jerusalem, and Palestine in general, seem indescribably poor. In sightseeing any place, it is usually best to do the most important points first: in travel it is not always possible or politic to emulate the example of the small youth who saves the tidbits to the last with the certainty of being able then to undertake all. The chief view-points to be seen in and about Jerusalem are, in order: Mount Zion, Mount Moriah, Church of the Holy Sepulchre, Garden Tomb, and Garden of Gethsemane; in religious import it may be considered that the three last should have precedence; yet on the whole better relative ideas are obtainable by following the order quoted.

After entrance at the Jaffa Gate, Jerusalem's main thoroughfare, **David Street,** is reached; which, skirting the northerly side of the site of the First Wall, runs almost due easterly across the city to Mount Moriah. At its west end is the so-called **David's Tower,** conspicuous from without the walls, and more probably entitled (as we have seen) to be designated the Tower of Hippicus: the Tower stands in the northern end of Mount Zion, and from its summit an excellent view of Jerusalem is to be had; however, access for this is difficult to obtain, from its forming part of the Citadel (*El-Kulah*) of the Turkish garrison, entrance being by a bridge over an ancient moat. Southward, past

the Turkish Barracks, reached by a narrow lane are the precincts of the **Armenian Convent** with large, well-shaded gardens, enclosed within high walls: the church is dedicated to St. James the Great, said to have been beheaded by Herod Antipas on this spot; also, one of the most sacred "relics" shown in the church is the Chair of St. James the Less—in which he, as President of the First Council of Jerusalem and its first Bishop, is said to have sat. The church is very interesting for itself and in its possession of choice, costly vestments and altar vessels; and the traveller will note the curious gong arrangement for summoning the brethren to worship: other buildings are, the patriarchate, hospice, and monastery—the last with a library containing some rare old manuscripts and volumes. Proceeding immediately southward outside the southern city wall by the **Zion Gate** (to the Arabs *Bab-en-Nebi-Daud*, "Gate of the Prophet David") the traveller reaches the so-called **"House of Caiaphas"**; adjoining which is the Armenian cemetery, where the traveller will be shown the spot where Peter denied his Lord and the exact place where the cock crew! Much more interesting—and credible—is the mass of buildings, just southward, known as the **"Tomb of David"**: a very old tradition, firmly believed by the Moslems, who have owned these buildings for upwards of 750 years (originally they belonged to the Franciscan monks), places the "Sepulchres of David and of the Kings of Judah" as underneath them: the Bible expressly states that the sepulchres were on Mount Zion, but owing to the strong Moslem sentiment on

the matter of sepulchre molestation it has been impossible to conduct excavations. A still more interesting tradition, but less credible, attaches to the place, in the so-called **cœnaculum** or Upper Chamber, where the Last Supper is said to have been held; admission can be obtained on payment of a small fee to the Moslem custodian: the tradition does not date back of the 7th century, though for several centuries earlier the Descent of the Holy Ghost on the Day of Pentecost was believed to have taken place here: the room itself is a portion of a medieval church, apparently of the 14th century, and is divided in the middle by a couple of columns, with vaulted ceiling. The stone where the Disciples sat whilst the Lord washed their feet, and other relics, are pointed out—also in an adjoining room a gaudily-covered sarcophagus, said to be the facsimile of the coffin of David in the sepulchres below. Keeping eastward inside the city wall, at an open space overlooking the Tyropeon Valley we have a good view of the Haram area beyond; thence threading N.E. narrow winding lanes of the dirty **Jewish Quarter** we eventually wind down to the **Jews' Wailing-Place,** where, debarred from the sacred Temple area, they are permitted here at the foot of its outer (west) walls, and are to be seen on Friday afternoons and Saturday mornings, praying and wailing the destruction of their Temple and the loss of their inheritance, chanting in Hebrew the Lamentations of Jeremiah and the 79th and 102d Psalms with faces turned towards the great stones and kicking up their heels. Proceeding from the Jews' Wailing-

Place southward towards the Dung Gate, after emerging from the labyrinth of streets into a cactus-growing hollow, fringed to the west by the Jews' houses, we see to the east, about thirty-three feet north of the S.W. angle of the Temple area, what is called **"Robinson's Arch,"** from its American discoverer, Rev. Dr. Robinson, whose conclusions identifying it with the southerly of the two viaducts connecting, in Herod's time, the Temple with Mt. Zion were afterwards verified by the excavations of the English General Sir Charles Warren.

There are certain formalities to be gone through before the traveller can visit **Mount Moriah,** or rather in Arabic the **Haram-esh-Sherif** ("Noble Sanctuary"): these are attended to by the dragoman, and consist of procuring the consular *Kawass* (=messenger), who brings with him a Turkish soldier as the official representative of the Ottoman authorities: as the fees attending a visit are somewhat high, it is advisable to go in a party who shall pro-rate all expenses. The Haram is usually entered from the western side by the Bab-el-Kottinin ("Gate of the Cotton-merchants") —so-called from an old, disused bazar, the Souk-el-Kottinin, which has remained deserted for over three hundred years, since the discovery of the passage by the Cape of Good Hope extinguished incidentally the extensive cotton commerce of Jerusalem. There are six other gates in the western wall of the enclosure, viz., Bab-el-Hadid ("Gate of Iron"), Bab-en-Nazir ("Gate of the Watchman"), and Bab-es-Serai ("Gate of the Palace") to the north; and Bab-em-Mattarah

("Gate of Purification or Circumcision"), Bab-es-Silseleh ("Gate of the Chain") at the end of David Street, and Bab-em-Moghrabieh ("Gate of the Moors") vulgarly called "The Dung Gate," to the south—the last named not to be confounded with the city-gate of the same name, somewhat farther south and at a lower level, at the exit of the Tyropeon Valley from the south city-wall.

The enclosure of El-Haram, corresponding generally with Herod's Temple-area, is nearly rectangular, the northern (1050 feet) and western (1600 feet) sides being somewhat larger than the southern and eastern sides respectively: the temple-area for Solomon's Temple was undoubtedly smaller, vestiges thereof being visible in the under stones, showing the masons' marks made by Solomon's Phœnician workmen—the chief addition being at the northern end. To the right, at entrance through the Bab-el-Kottinin, is a beautiful fountain of arabesque design, named "Sebil Kait-Bey" from the celebrated Egyptian Sultan of that name who erected it in 1445, and whose magnificent mosque-tomb we have described at Cairo. In its original condition before any temple was erected upon it, Mount Moriah was a bare, rocky, uneven hill: for the Temple and its approaches a series of flat terraces was formed —the lowest and most spacious known as the **Court of the Gentiles;** above this level was a second terrace enclosed by a stone balustrade broken at intervals by short flights of stone steps, being known as the **Court of the Israelites,** forbidden to the Gentiles by placards in Greek and Latin under penalty of death,

part of its eastern end being divided off and known as the **Court of the Women;** from the second terrace flights of stone steps led to a higher terrace known as the **Court of the Priests,** on which stood the actual Temple itself, with entrance on the east side, and immediately in front the Altar of Burnt-Offering in the open air, on the very bare-rock summit of Mount Moriah—now identified as that enclosed by wooden railing beneath the dome of the **Kubbet-es-Sakhrah** ("Shrine, or Dome, of the Rock"). The Temple consisted of three parts—the Portico, the Holy Place, and the Holy of Holies: the design being undoubtedly taken by Solomon from the Ancient Egyptian temples, whose fundamental parts consisted of three similar parts, the Hall of Columns, Sanctuary, and Holy of Holies—witnessed to-day in Christian churches in the nave, choir or chancel, and sanctuary within the altar rails, symbolising the Church of God on Earth, in Paradise, and in Heaven. It is the irony of fate that the Moslems now interdict to Jews all entrance to the Sacred Area. The broad flight of steps near the fountain conducting to the western entrance of the so-called Mosque of Omar is said to occupy almost the very spot where the "Holy of Holies" of the Jewish Temple once stood. The Mosque of Omar is named from the second Khalif ("Successor" of Mohammed) under whom Jerusalem was captured by the Moslems and who was one of the most illustrious generals in the army of Mohammed: whilst founded by him, the present ornate structure is mainly the work of Sultan Suleiman the Magnificent of the 16th century:

strictly speaking it is not a mosque at all,—which signifies a place of worship,—but a shrine—the Arabic term being *Kubbet-es-Sakhra*, translated "Dome (or Shrine) of the Rock," as it should and will herein be called; not intended primarily for purposes of worship, but erected over the Sacred Rock, which is the actual summit of Mount Moriah and upon which according to Jewish and Moslem tradition Abraham offered up Isaac.

A resumé of **Temple history** has been presented in the preceding historical account of Jerusalem: the idea of the Temple was to replace in a permanent site the **Tabernacle** originated by Moses in the Desert of Sinai—relative size and parts being copied; the Holy of Holies at the end of the Tabernacle being a cubical chamber 10 cubits square and 10 cubits high, containing the Mercy Seat, surmounted by the Cherubim, and the Ark of the Covenant in which were the Tables of the Law. From Sinai the Tabernacle was brought to the Holy Land, resting at Shiloh; later after re-capture from the Philistines the Ark of God was settled under King Saul at Nob, supposedly the northernmost crest of the ridge of Olivet; then in some way the Tabernacle was set up at Gideon; and when Jerusalem was captured and a new Tabernacle was erected there containing the Ark of the Covenant, the ancient Tabernacle still continued to be the place of sacrifice, while the new was a place of worship in songs and psalms: this divided worship continued through David's reign; and it was the great glory of Solomon's reign that he was permitted to unite the

sanctity and the ceremonies of the two temples in the Temple of Jerusalem. The ground-plan of **Solomon's Temple** measured 80 cubits by 40, with height of 30 cubits: he also reared thereon a superstructure of equal height, the upper chambers overlaid with gold with altars on top; and the structure had a porch 120 cubits in height—a cubit being 1½ feet: this great Temple, the cost of which has been computed at fabulous sums, but presumably at a maximum did not exceed $5,000,000 present monetary equivalent, was burned down by the army of Nebuchadnezzar at the time of the captivity. The succeeding **Temple of Zerubbabel,** built after the captivity, was probably of the same length as Solomon's Temple, and of the same height of 60 cubits, but it was wider by 20 cubits, having a width of 60 cubits: this Temple stood until the time of Herod, and was by him repaired and embellished rather than rebuilt. Of the **Temple of Herod** we learn nothing from the New Testament: but the Talmud and the writings of Josephus furnish the required information, showing that Herod enlarged the immediate Temple area to make it a great strategic square of 600 feet on each side, with the various terraces, courts, and temple arrangements heretofore noted. (An interesting evening may be spent at Jerusalem, viewing a small exhibition of **models of the various Temple structures,** with pertinent lecture thereon.) Having thus touched on the glories of the vanished Jewish Temple, we come now to describe the present structure of the **Kubbet-es-Sakhrah,** or Dome of the Rock, **erroneously called the**

Mosque of Omar. The main portion of the building is octagon-shaped, each side 66½ feet long—the four sides facing the cardinal points with doorways in the middle leading into the interior, and in their upper portions pierced with six windows, the other four sides having seven windows each, the windows nearest the angles being walled up, the others filled with magnificently colored mosaic glass: the lower part of the exterior walls up to the window-sills is of choicest marbles of varied grain and color with generally yellowish effect; above this is an incrustation of rich encaustic tiles mellow with age; and above the windows runs a beading of very costly deep-blue Kashani (Persian) tiles. From behind a low parapet surmounting the **main octagon periphery** of the building, a slightly-inclined tile roof **recedes to the vertical drum,** of ornate porcelain tiles, pierced by sixteen windows of richly stained glass; and capping the drum is the great **semi-elliptic, lead-covered dome,** interiorly 65 feet in diameter, rising exteriorly to 115 feet above the ground, and surmounted by its gilded crescent. Porches screen the four entrances—the north entrance, facing the visitor's approach, being styled by the Moslems the Bab-el-Jenneh ("Gate of Paradise"): visitors however are generally admitted through the east entrance, known as the **Bab-es-Silseleh** ("Gate of the Chain") on account of its proximity to the small Kubbet-es-Silseleh ("Dome of the Chain"), practically a miniature of the Kubbet-es-Sakhrah itself, covering also a small exposed portion of the original rock. The **interior** of the Kubbet-es-Sakhrah

is divided into three concentric circles by means of beautiful arches, pillars, and piers principally of marble, some from Herod's Temple: the upper portions of the octagonal wall are filled with ornate mosaic designs, surmounted by texts from the Koran in gilded Cufic characters on groundwork of a deep-blue band. The great weight of the dome, with its vertical drum continuation, is supported by four piers and twelve columns (three columns between each set of piers, with black-and-white overhead arches) arranged in form of a circle; enclosing which upon a stone balustrade is a handsome wrought-iron railing ascribed to the brief period when the Crusaders used the building as a Christian church in the 12th century: the drum is ornamented with rich mosaic work, whilst the dome is of wood painted and gilt: and the whole effect of the interior, bathed in the rich, mellowed colors filtering from the windows, is strikingly beautiful and impressive. The wrought-iron railing mentioned has four handsome gateways, one of which admits into a narrow aisle, bounded on the inner side by a perforated wooden screen richly decorated: this latter protects the protruding **Holy Rock itself,** 57 feet long and 43 feet wide with an average height of 6½ feet above the surrounding marble pavement. Standing on the stone balustrade supporting the iron railing, on the north-west side, the visitor may obtain the best view of the Rock, its original appearance somewhat marred by cuttings of the Crusaders in covering it with marble. Near the S.E. corner of the Rock is a large round hole, penetrating into the **Cave beneath,**

reached by eleven stone steps: in this cave are pointed out several small altars as representing where Abraham, David, Solomon, and Elijah offered worship respectively: also the mark of Mohammed's head on the ceiling; over which last on the main floor is a circle of silver nails (only $3\frac{1}{2}$ remaining of the original 19) accredited as from Mohammed's miraculous steed El-Barak, when it rose with him hence to heaven—and the Prophet having declared that one prayer here should avail more than 1000 elsewhere, so the Mohammedan custodian invites us to test the silver nails with the offering of a piece of silver and a prayer with the certainty of the prayer being granted! About the centre of the floor of the cave, somewhat S. W. of the hole through the roof, is a large circular slab of stone, with hollow sound, indicating a cavity beneath, which slab is supposed (Moslem occupancy preventing investigation) to cover the **opening into the sewer** which according to the Talmudic description of the Temple had the blood and refuse of the innumerable sacrifices offered upon the Altar of Burnt-Offering flushed into it from time to time by the priests, who descended for the purpose into the cave beneath the altar. Upon the existence of this cave and supposed sewer hinges decision of the disputed question as to the actual position of the Jewish Temple, judged relatively from the **Altar of Burnt-Offering** which stood upon the Holy Rock, to the immediate west of the Temple itself. Returning to the main octagon interior, and accepting present hypotheses as to the Temple's coincidence with the present building—the

two piers and two columns forming the west side of the outer arcade next the wall mark, as nearly as possible, the site of the entrance into the **Holy Place of the Temple,** before which stood the two pillars "Jachin" and "Boaz" in the open air. At a distance of 60 feet due westward from the Holy Place entrance —passing through the Bab-el-Gharb ("West Doorway") of the present Kubbé—stood the **Veil of the Temple,** separating the Holy Place from the Holy of Holies, the latter extending another 30 feet westward (the whole being 30 feet in breadth), thus establishing the site of the **Holy of Holies** as about centrally over the present flight of steps leading from the main terrace below up to the platform of the present Dome of the Rock, for which the level of the Temple floor (Court of the Priests) was cut down several feet to that of the Court of the Israelites. It must be remembered too that allowance for this cutting down of level would put almost all the Rock now visible in the Dome interior, beneath the pavement of the Court of the Priests in Jewish days, and the cave entirely so.

The **"Gate Beautiful"** of the Temple was probably the strongly fortified and richly ornamented portal at the head of the steps leading up on the east side from the Court of the Gentiles to that of the Women. By the wide flight of steps with ornate arcade, leading down off the Dome platform on the south, is an open-air summer pulpit (so called **"Mimbar-es-Saïf"**) of marble with service by an Imam every Friday during Ramadan fast: proceeding south by the regular stone

pavement, which is over large cisterns receiving the rainfall of the Temple area, we come to a large round reservoir called **El-Kas** ("The Cup"), dating from the 15th century, claimed to mark the "Great Sea" constructed by Solomon for storage of the much water required for the Temple sacrificial ablutions and which was brought by aqueduct from Solomon's Pools south of Bethlehem with subterranean conduit passing under the walls of Jerusalem near the (City) Bab-el-Moghrabieh (Dung Gate). However, this supply proving latterly unsatisfactory, in 1901 a new pipe-line was constructed for furnishing water to the Haram area in common with fountains in other parts of the city.

Occupying a great part of the southern extremity of the Haram area is the **Mosque-el-Aksa,** meaning "The Greatest," *i.e.* "the farthest" point reached by Mohammed in his miraculous night flight from Mecca (Koran, xvii., 1). Originally it was a Christian Cathedral or "Basilica" dedicated to the Virgin Mary, erected by the Roman Emperor Justinian in the middle of the 6th century; which on the conquest of Jerusalem the Khalif Omar converted into a mosque, proclaiming it second only to the Mosque of Mecca in sanctity and importance. Justinian's basilica was in the conventional form of a cross—the nave with centre and side aisles: the Moslems have changed and embellished the original structure, by adding two aisles to each side, making seven aisles in all, and the dome, in smaller imitation of the Kubbet-es-Sakhrah, to which the style of decoration also conforms: but the

most beautiful work of art is **Saladin's Pulpit,** to the S.W. of the dome, set up by Saladin in commemoration of wresting Jerusalem from the Crusaders, having been intended by his father Nur-ed-Din for the Great Mosque of Damascus—the woodwork of the body and staircase inlaid with ivory and mother-of-pearl, and the enamelled canopy being of the most exquisite designing and workmanship. The vaulted corridor at the end of the west transept formed refectories of the Knights Templars, and is interesting as marking the site of the Great Colonnade of the Court of the Gentiles of Herod's Temple leading to the bridge over the (subsequently filled-in) Tyropeon Valley to Mount Zion, destroyed in Titus' destruction of Jerusalem: a continuation of the east transept (at S.E. corner of the building) is the site of the **true "Mosque of Omar"** (incorrectly applied, as seen, to the Dome of the Rock); and to the north of this is another recess, called the Mosque of the Forty (commemorating as at Ramleh, Mount Carmel, and several other places in Palestine, the Forty Followers of the Prophet). This mosque is "abnormal" as exhibiting no open court, and the visitor will note also the latticed balcony for women worshippers, who may here hear and see without being seen—a prototype in principle of the Women's Gallery in the British House of Commons. Just outside the mosque entrance is an ancient and peculiar subway, consisting of a flight of steps and a sloping ramp, divided down the middle by massive piers and arches, the columns monolithic at the far or south end, with heavy cracked lintels over two

entrances (now closed) each eighteen feet wide: which, as the "Double Gate," corresponding also with the "Huldah Gate" (probably = "Tunnel Gate") of Herod's Temple mentioned in the Talmud, leads us to identify this subway with **Solomon's magnificent "ascent"** to the House of the Lord up the southern slopes of Moriah from the city gateway near the Pool of Siloam.

At the extreme S.E. corner of the Haram enclosure a doorway gives access by a descending stone staircase to the so-called **Solomon's Stables,** consisting of subterranean vaults and passages formed by the long series of massive columns and arches supporting the paved platform of the Haram area above: no doubt, even in Solomon's time, massive substructures existed here; where later during the siege of Jerusalem thousands of Jews took refuge, and where the mangers and holes bored for tethering attest utilisation for stabling purposes. From the stone ledge of the east wall of the Haram enclosure a fine view is obtained over the Valley of Jehoshaphat and the Kedron (now called Wady Sitti Miriam), lined by Moslem and Jewish cemeteries, to the Mount of Olives: about halfway north along this east wall is the **Golden Gate** (*Bab-el-Dahab*), called also in Arabic *Bab-el-Daherieh*, with other aliases, the outer gate closed and the inner seldom opened, where Jesus is said to have made his triumphal entry from Bethany, and where, by Moslem tradition, on some foredoomed Friday when the Faithful are at prayer, the Christians will reenter and repossess Jerusalem. At the N. E. exit

from the Haram area is the artificial **Birket-Israel** ("Reservoir of Israel"), serviceable also as a moat, now largely filled up with rubbish: and beyond this, piercing the east city wall, is the east city gate, **formerly St. Stephen's Gate and now called Bab Sitti Miriam** ("Gate of My Lady Mary"), the road outward (eastward) wherefrom passes down over the Brook Kedron, flowing through the Valley of Jehoshaphat, and up to Gethsemane and the Mount of Olives beyond. Running west from this gate through the city is the Tarik ("Road") Bab Sitti Miriam, whose continuation past the Convent of Ecce Homo (back of the Castle of St. Antonia), known as the Via Dolorosa, we shall describe later on: meanwhile we proceed by several turns along narrow dirty streets, like all Jerusalem's intra-mural streets, south-westwardly to the Church of the Holy Sepulchre—so-called.

Such a mass of supposititious "scenery" has been fabricated into the **Church of the Holy Sepulchre,** in its present 19th-century-reconstructed form of Constantine's original church founded A.D. 326 (called the *Anastasis*, or Church of the Resurrection), that for the visitor's wondering information the leading points may be here presented, just as commonly told—after merely premising that the locatur of the Lord's crucifixion and sepulchre is now generally credited to the eminence to the north outside the Damascus Gate and the "Garden Tomb" in its south cliff, sometimes called "Gordon's Calvary." Constantine's church was built on the site identified by his pious, then octogenarian, mother the Empress

Scene of Jesus' Birth.
Mount of Olives and Garden of Gethsemane.
Garden Tomb,

Helena (from the finding of three crosses, the true one manifesting miraculous healing offices) as containing the places of Crucifixion and Resurrection of Christ: the original and various successive buildings were destroyed by fire and enemies; and the present reconstructed edifice, mainly the work of the Greek and Armenian churches, dates since the disastrous fire in 1808 which spared little that was destructible. Viewed from a distance, the Church towers pretentiously, yet of dark severe appearance, from the midst of the serried array of low buildings surrounding it in the Christian Quarter: **it includes** four once separate parts, the Dome over the **Chapel of the Sepulchre,** the **Crusader's Church** of the Cross, the **Chapel of Helena** (where the cross was found), and **the Calvary.** The **entrance** to the Church is from the south through a quadrangle or open court which is several steps below street-level and is in great part supported over vaults. The Turkish government appoints guardians of the building, who collect the admission fees and perform the necessary part of preserving order among the rival Christian sects frequenting and worshipping in the 20 component chapels. Immediately within to the left of the entrance are stationed the Mohammedan doorkeepers, with their red fezzes, not unusually engaged in smoking or drinking coffee: passing the guard, we reach at a few paces the **"Stone of Unction,"** on which the body of Jesus was laid by Nicodemus and Joseph of Arimathea, a reddish-yellow marble slab over which Greeks, Latins, Armenians, and Copts are entitled to burn

their lamps: about 16 paces to the left or west a small railing enclosure marks the place where the women watched the **Anointment of the body** of Jesus: a few paces northward we enter the **Rotunda,** 67 feet in diameter, encircled by 18 lofty piers supporting upon arches (one the Royal Arch) a clerestory and a fine dome, in the centre of which under the apex of the dome is the **Chapel of the Holy Sepulchre,** 26 feet long and 18 feet broad, on a platform of slightly higher level than the Rotunda floor. At the east end of this Chapel is the low door of the **"Angels' Chapel"** of thick marble-encrusted walls and 15 burning lamps (Greeks and Latins each 5, Armenians 4, Copts 1) and **containing the stone** rolled away from the sepulchre; and through a still lower door we enter the **grotto or chapel proper,** a small low chamber with 42 suspended lamps (Copts 3, rest equally divided), affording space for only 4 or 5 persons to kneel in front of the Tomb, which occupies the whole of the north side—a marble bench 2 feet high, $6\frac{1}{3}$ feet long, and 3 feet wide. To the west of the Sepulchre-Grotto is the quaint **Coptic Chapel** of the 16th century: off the west end of the Rotunda is the plain **Syrian Chapel** containing the west apse of Constantine's church: at the south end of this apse a door leads to an ancient Jewish sepulchre, the so-called **Tomb of Nicodemus and Joseph of Arimathea,** near which are the remains of some oven graves, one with canopy: north of this is a gallery, with chambers — some under the shops in Christian Street and one showing the northern apse of the original church. At exit from the Rotunda on the

north, two marble circles in the pavement mark the place **where Jesus appeared** in the garden to Mary Magdalene—the spot, commemorated by an altar, belonging to the Latins, who maintain also at a few paces north the **Chapel of the Apparition,** where Christ appeared to His Mother after the Resurrection; immediately to the east of the entrance within this Chapel is an altar with a portion of the **Column of Scourging;** next east, without this chapel, is the **Latin Sacristy** containing sword, spurs, and cross (all doubtful) of Godfrey de Bouillon, used in admitting knights to the Order of the Sepulchre, which has existed since the time of the Crusades; the door to the north leads to the **Latin Convent,** with its refectory, kitchen, dormitories, fine church-bells, and a staircase leading to the Upper Gallery of the Rotunda. Returning to the Rotunda and passing east under the lofty **Royal Arch** of the Emperors, we enter the Katholikon or **Greek Cathedral,** traditionally above the Garden of Joseph of Arimathea, lavishly ornamental with galleried dome, containing at S.E. and S.W. corners of the choir the respective seats of the Patriarchs of Jerusalem and Antioch, and in the middle of the nave a cup with a ball, claimed to mark the **Centre of the World;** as usual in Greek churches, the High Altar is separated from the choir by the Holy Veil, and behind this is the great apse with the throne of the Patriarch in the centre of benches for the clergy. North of the horse-shoe **Processional Aisle** environing the Katholikon is a dark chapel, with altar over reputed **footprints of Christ and the Stocks** in

which his feet were placed: east of this chapel is another called the **Prison of Christ**, where he was kept bound while the cross was preparing; north of this is the **Coptic Convent**. Returning to the N.E. corner of the Processional Aisle we reach the **Chapel of Longinus,** the soldier who pierced the Lord's side and did penance for his act on this spot: south of this chapel at the east apex of the Processional Aisle is the (Armenian) Chapel of the **Parting of Christ's Raiment;** immediately south of this a flight of steps leads east down into the **Chapel of St. Helena,** with altar at N.E. corner dedicated to the Penitent Thief, and altar of St. Helena at east end and south of this her chair, and from the S.E. corner a flight of steps leading lower down to the **Chapel of the Invention** (or Finding) of the Cross, where the three crosses are said to have been found,—rock-hewn, apparently an ancient cistern. Returning to the S.E. corner of the Processional Aisle, we find the **Chapel of the Derision,** or the Crowning with Thorns, with the "Column of Derision" to which Christ was bound during the Mockery of the Roman Soldiers; immediately west is a passage leading south and behind the **Rock of Golgotha** to the dining-room and vestments-chamber of the Greeks. It remains only to visit Golgotha: so again returning to the Processional Aisle, we proceed west (noticing on the right a low bench marking the position of the Tombs of the Frank Kings of Jerusalem) and at the corner, turning south, we find a flight of steps leading up to the (Greek) **Chapel of the Raising** of the Cross on Calvary; and in the apse behind its altar is shown

the **Hole** (now lined with silver) of the Cross, with (five feet away on either side) the places where the two thieves were crucified (the Penitent on the north), and equally near a brass slide and grating disclosing underneath the **Cleft** in the Rock; and in proximity to this (Greek) chapel is the (Latin) Chapel marking the **Spot where Christ was Nailed** to the Cross; and between the two chapels is an altar on the place **where Mary Received the Body** when taken down from the Cross. From the south window in the Chapel of the Nailing we look into the richly decorated Latin **Chapel of the Agony of St. Mary;** under which is the Greek **Chapel of the Egyptian Mary**—whilst under the Chapels of the Raising of the Cross and the Nailing to the Cross respectively are the **Chapel of Adam** and the **Office of the Greek Prior**—the Chapel of Adam, according to ancient tradition, marking the burial-place of Adam, where his body rested until the Crucifixion, when the blood of Jesus trickling down from the Cleft in the Rock (visible with the Rock of Calvary itself through an opening, closed by an iron grating, in the apse behind the Altar of Adam), touched the skull of the First Man and raised him to life—this tradition being accredited as the origin of the skull represented beneath the feet of Christ on a crucifix: in the same Chapel is placed the **Tomb of Melchizedek.** Before leaving the main edifice it is well to ascend to the apartments of the Armenians, in the galleries to the south of where the Women stood during the Burial—whence we look down upon the Chapel of the Sepulchre, the Stone of Unction, and

Golgotha, and obtain a good general view of the interior of the church. Proceeding south along the **Outside Court**—on the east are the Coptic **Chapel of the Archangel Michael**, Armenian **Chapel of St. James,** and **Convent of Abraham** (with Chapel of the Sacrifice, or Church of Abraham, above); and, on the west, the **Chapel of the Forty Martyrs** (beneath the **Campanile,** or Bell-tower, built 1160, formerly much higher), **Chapel of Mary Magdalene,** and **Chapel of St. James** (the Less); and at the south side of the Court the Greek **Convent of Gethsemane.** To quote words by Rev. Dr. John Fulton: "However much we may dislike the superstitious traditions attached to the Church of the Holy Sepulchre, and however thoroughly we may be persuaded that it does not cover the place of our Lord's death, burial, and resurrection, it is hardly possible for a Christian to visit it without becoming so saturated with the thoughts which it suggests as to be moved to involuntary veneration."

The ceremonies of the Oriental and Latin Christians at the Church of the Sepulchre are many and varied. A most disgraceful performance, now confined to the Greeks alone but formerly participated in by the Latins also, is the **Reception of the Holy Fire,** supposed to be sent from heaven into the Sepulchre on every Easter Eve: the performance includes mock fanatical struggles around the Sepulchre to charm the fire, in which the Turkish soldiers in the throng allow themselves to be chased from the building as part of the play; and finally a bright flame appears at the hole of the Sepulchre, kindled of course by the Bishop or

Patriarch, but supposedly received by him from God himself: from this the fire spreads from hand to hand, taper to taper, through the vast multitude, till at last the whole edifice from gallery to gallery and through the area below, is one wide blaze of thousands of burning candles; following which a mounted horseman gallops off to communicate the sacred fire to the Greek Convent at Bethlehem, and also there is a frenzied rush of the assembled throng by the one exit of the church, entailing often injury, to communicate the sacred fire by rubbing on persons in the streets and houses of Jerusalem.

Proceeding west from (the present) St. Stephen's Gate through the city by the Tarik (Road) Bab Sitti Miriam (corresponding, at a higher level, with the inception of the **Via Dolorosa**), with the Birket-Israel (commonly identified with the Pool of Bethesda) on our left, we have opposite on our right the **Monastery** and **Church of St. Anne** (Mother of the Virgin Mary) of the Greek Catholics, under the protection of France from having been presented in 1856 by the Sultan Abdul Medjid to Napoleon III., the cruciform church dating from the Crusading times of the 12th century on the site of an earlier one of the 7th century—at the far end of the precincts being an underground reservoir of twin pools and probably the **true site of the Pool of Bethesda.** Farther west, on the left, the Turkish infantry barracks occupies the site of the **Tower of Antonia—and the Prætorium of Pilate,** where our Lord was condemned to death; and a chapel within the barracks is supposed to mark

the **First Station of the Cross,** whence Jesus set out to the place called "Golgotha"; and the **Second Station,** where the cross was laid upon Him, is located at the foot of the steps leading into the barracks. Immediately beyond the barracks, but on the right, is the **Convent of the Roman Catholic Sisters of Zion,** in which 120 young, native-orphan girls are educated: here the **Ecce Homo Arch** spanning the street (probably erected to commemorate Adrian's triumph over Bar-Cithela in A.D. 136) is supposed to mark the spot, on the Via Dolorosa shown underneath the present street, where Pilate uttered the words, "Behold the Man!" being the **Third Station**—the convent chapel containing the original entrance to the **Hall of Pilate** and the stone called the **Judgment Stone** where he pronounced sentence on our Lord. A **visit to the Convent** is most interesting, and we admire the beautiful order and devotion of the Sisters, their rooms with white-mosquito-netted beds very plain but of spotless cleanliness: it was the writer's experience to open unguardedly the door of one room, where its fair occupant was *en deshabillement partial.* "Mademoiselle, excuse me," said I in French, tarrying but an instant before retreating: "But I have seen, unwittingly, one of the most beautiful things in Jerusalem!" "Monsieur," was the reply, spoken with sweet modesty: "I excuse you; and I appreciate, as a sister, the compliment."

From the Ecce Homo Arch, the Via Dolorosa descends for a short distance S.E. to the **Street of the Valley** (running N.W. from the Old Tyropeon Valley

to the Damascus Gate), with on our right the traditional **house of the Poor Man Lazarus,** and just beyond it the **Fourth Station,** where Jesus met His mother: a few steps farther the Via Dolorosa turns again westward, and at the left-hand corner we have the **House of the Rich Man Dives,** and the **Fifth Station,** where Simon of Cyrene took up the cross under which Jesus had fainted. From the Valley Street westward the Via Dolorosa begins to ascend, and we reach, in order, the **Sixth Station,** where St. Veronica wiped the sweat from the Saviour's brow; the **Seventh Station,** at the Porta Judiciaria, near which Jesus fell a second time: on the left, diagonally opposite and in the Christian Quarter, is the Hospice of St. John, and beyond this at the Greek monastery of St. Caralombo is the **Eighth Station,** where Jesus bade the weeping women of Jerusalem not weep for Him but for themselves and their children; the **Ninth Station** is not far off, in front of the Coptic monastery, where Jesus is said to have sunk again under the weight of the cross, which Simon of Cyrene was bearing: the **last five Stations** are within the Church of the Holy Sepulchre, the **Tenth** where He was stripped for crucifixion, the **Eleventh** where the nails were driven into His hands and feet, the **Twelfth** where the cross was raised, the **Thirteenth** where He was taken down from the cross, the **Fourteenth** the Holy Sepulchre itself. The Via Dolorosa, for most of the way, is narrow, rough, and illy paved, and dark from overhanging archways.

Christian Street has some of the best shops in Jerusalem: running north from David Street it has

successively on the left the concededly genuine **Pool of Hezekiah** (as now, the smaller, filthy *Birket Hammam-el-Batrak*, meaning "Pool of the Bath of the Patriarch"), now shop-lined, the **Coptic Khan,** the great **Greek Monastery** and the residence of their Patriarch; and, on the right, the Muristan, and the west flank of the Church of the Holy Sepulchre (street-lined by shops). The **Muristan** (a Persian word meaning "Hospital") is a quadrangular plateau about 425 feet square and 50 feet above the average level of Jerusalem, famous as the site of the Hospice of the Knights Hospitallers (or of St. John of Jerusalem, in reality Patriarch of Alexandria), founded 1120, the renown of whose tender ministrations to the sick, as well as martial exploits in Palestine, Cyprus, Rhodes, and Malta, soon rang through the world. But with the overthrow of the Christian kingdom of Jerusalem perished the noble buildings of the Muristan, which **included the three churches,** viz., of **St. John the Baptist,** now covered by the Greek monastery of that name, in the S.W. corner; **St. Mary the Greater,** somewhat N.E. of the centre, now destroyed; and **St. Mary the Less,** at the N.E. corner, on whose site, presented by the Sultan Abdul Aziz in 1869 to Prince (afterwards Emperor) Frederick of Germany is the interesting **German Church of the Redeemer,** re-opened according to Lutheran rites in 1898 by the present Emperor Wilhelm II., planned after the ancient church with the original Byzantine north portal. Turning now west of the Church of the Holy Sepulchre, and proceeding due north by the Tarik Bab-ul-Amud,

we come to the **Damascus Gate,** otherwise Bab-ul-Amud ("Gate of the Column") so called (as proved by the recently discovered mosaic map of Madeba) not from the columns now visible, but from an ancient great column, the "*Milliarium Aureum*" of Jerusalem, or central point from which the Roman milestones began to be numbered in the roads hence diverging to different parts of the country. This is unquestionably the north city-gate of Christ's time (in the Third of the Ancient Walls), but owing to the grading up of ten to twenty feet since, the crown of the old arch is just visible above the ground: to the east of the gate, by the interior of the city wall, is a portion of the ancient guard-house of the gate.

Emerging from the city by the Damascus Gate, and crossing the main extra-mural road, which parallels the northern city-wall, we see, immediately north of us, to the right of the Damascus Road, the **Tell-ez-Zahara,** a bare rounded knoll rising 30 feet above the road-level, with bare limestone cliffs: this is now generally accredited (the first suggestion being by Mr. Fisher Howe, an American) as **the True Calvary** —from the following arguments: (1) it was undoubtedly outside the city, yet nigh unto it, in our Lord's time, being not more than 40 rods from the Damascus Gate, and about the same from what is now called Herod's Gate (formerly St. Stephen's Gate—which name has been transferred to the gate to the N.E. of the Haram); (2) it stands close to the main north-south, and east-west roads; (3) it is still known by the Jews of Jerusalem as the "Hill of Execution," and,

following a very ancient tradition of the Talmud, they call the east end of it the Place of Stoning, where traditionally Stephen was stoned; (4) it answers unmistakably to the "Place of a Skull," not so much in the shape of the whole mound, which however General Gordon (afterwards killed at Khartum) by measurements directly attested, but from a natural conformation in the cliff-face a little to the west of the large cave known as "Jeremiah's Grotto," and on either side of the "Skull" the rock has been rent from top to bottom by a violent earthquake shock at some remote time. The summit of the hill is now occupied as a Moslem cemetery. We now come to the "Tomb of Joseph of Arimathea," identified with (Gordon's, more generally called) **The Garden Tomb,** in the mass of rock which forms the northern boundary of a garden, which literally runs into the hillside to the west of the "Skull" place itself: we see the groove, where was rolled the heavy round stone with one flat segment that brought it to rest at the end of the groove, where the strength of several men could not remove it—even before the sealing, when the watch was set. The interior appearance of the tomb proves that it belonged to the Roman period, and that it was unfinished—but one burial-place being completed in it, two others being left unfinished; and that the receptacle or cut-in couch for the body has places one at either end where two people could sit: and we feel that (perchance it has been discovered) here is where the Lord was laid and rose, the first fruits of those who sleep. The Garden Tomb

area now belongs to a British Committee, maintaining a custodian in a small house in the walled garden.

To the north side of the narrow path leading east from the Damascus Road to the Garden Tomb is the **Church of St. Stephen,** belonging to the Latin Dominican monks, in whose precincts are some rock-cut tombs of early Christian days, one ascribed as that of St. Stephen from an old stone tablet in almost illegible Greek, "Buried near his Lord." The **Grotto of Jeremiah,** containing a large natural cave with fine spring water, cannot be, as claimed, the burial-place of the Prophet, who was banished to Egypt and probably died there. Much more interesting, on the other side of the road, we visit, by candles, the enormous subterranean cavern, stretching far and wide under the area of the very city itself, even so far it is claimed as to contain an exit, now lost, to the Temple area itself—and called **Solomon's Quarries,** from the belief that the stones used for Solomon's Temple were hewn here, marks of the masons' tools, the niches for their lamps, and partially detached blocks of rock being visible.

Continuing eastward along the dusty outer road paralleling the north (Third) wall brings us to the Bab-ez-Zahara ("Flowery Gate") also referred to as **Herod's Gate** (formerly as St. Stephen's Gate before that name was transferred to the next gate, which is in the east city wall): about half a mile to the north, at the intersection of roads from this and the Damascus Gate, are the **so-called Tombs of the Kings,** interesting as extensive rock excavations for those with time to

visit, certainly not the sepulchres of the Kings of Judah who were buried on Mt. Zion: and somewhat N.E. are other sepulchres, imaginarily called **Tombs of the Judges.** From Herod's Gate we return by the extra-mural road to our hotel, for a fresh start for what remains further to be seen.

For a survey of the remaining points of interest about Jerusalem, we proceed on horseback southward from the Jaffa Gate down the Upper-Gihon-Valley part (**Wady-em-Mes**) of the **Valley of Hinnom**, until passing the (Lower Gihon Pool) Birket-es-Sultan we turn eastward down the steep stony Lower-Gihon part of the Valley of Hinnom (*Wady-er-Rebabi*), following the old border-line between the tribes of Judah and Benjamin, Mts. Zion and Ophel of the former being to our north, and Jebel Abu-Tor (**Hill of Evil Counsel**) of the latter tribe to the south—with (a little more than half-way down the valley, on the south side of a rocky plateau fifteen to twenty feet high) the traditional **spot where Judas committed suicide;** farther east on the same side the reputed **"Aceldama"** ("Place of Blood"); beyond this, the remains of the charnel-house of the Hospitallers of St. John; and probably, in the lowest part of the valley, the scene of the child sacrifices of the Jewish kingdom at "passing through the fire to Molech," a perpetual fire being kept here to burn the refuse of the city, whence the place was known as **"Gehenna,"** considered as the type of hell, "where the fire was not quenched." At a short distance from the junction of the Valley of Hinnom with the **Valley of**

Jehoshaphat (**otherwise the Valley of the Kedron**) is a large spring known as Bir Eyoub (**"Job's Well"**), 125 feet deep, anciently fed by underground channel from the Pool of Siloam; from this low point Mts. Moriah and Zion present an imposing aspect—the valley below the junction being called the Wady en-Nar ("Valley of the Fire"). We now turn northward up the course of the rocky bed of the Kedron, dry the greater part of the year, and come to a tree surrounded by a platform of stones (said to mark the place of Isaiah's martyrdom) by the edge of a pool called by the natives Birket-Silwan ("Pool of Siloam") which receives the sewage of Jerusalem. The site of the real **Pool of Siloam**—which was a rock-hewn cistern constructed within the city by Hezekiah, afterwards ornamented by Herod with an open colonnade—is a little farther to the N.W., but at a lower level and nearly silted up with debris—the water slightly brackish but drinkable, being fed through **Hezekiah's Siloam Tunnel** from the Dragon's Well (otherwise now also called the Birket Sitti Miriam, "St. Mary's Well") situate without the ancient city walls a little north of the Bab Sitti Miriam (also known as the present St. Stephen's Gate). In this tunnel in 1880 was discovered the famous **"Siloam Inscription"** (in archaic Hebrew), now in the Imperial Museum, Constantinople, giving a history of the tunnel, how that by a miscalculation the excavators working from both ends missed a junction by a width of three cubits and had to correct the fault at right angles —as may be seen to the present day. Continuing

northerly up the Valley of Jehoshaphat—according to Moslem belief to be the **place of Final Judgment**—we see on the hill-slopes to the east the vast **Jewish Cemetery,** and pass close to the **rock-tombs** bearing the names of Zechariah (the priest mentioned in 2 Chron. xxiv., 20, referred to by our Saviour in his scathing denunciation of the Scribes and Pharisees), St. James, Jehoshaphat (whence the name of the Valley), and that, probably of the Herodian period, known as **"Absalom's Tomb."** Presently we join the carriage road from Bethany, and follow the same to the so-called Garden of Gethsemane, belonging to the Franciscan monks, which undoubtedly occupies or closely approximates the ancient site.

The modern **Garden of Gethsemane** is a rectangular enclosure of about 10 rods each way surrounded by a hedge, and kept in the most ornate order, with beds of varied flowers (from which the attendant monk usually culls a boutonniere for which the visitor will pay him one franc) and at intervals along the garden path are symbolised the 14 Stations of the Cross: there are also cypresses and some young olive-trees; but the pride of the Garden is **7 venerable Olive-trees** mayhap several centuries old, which however could not have antedated the siege of Titus when every tree in that valley was cut down, but may be lineal descendants of those which grew in Christ's time—olive-oil from the Garden commanding a high price. The entrance to the Garden is from the east side, next to the Mount of Olives, and a rock immediately east

outside of the gate is said to mark the **spot where the disciples Peter and James and John slept** during their Master's agony, when in His intense humanness, craving sympathy, He cried, "What! could ye not watch with me one hour?": and at a few paces south, and also outside, the fragment of a pillar indicates **where Judas betrayed Jesus** with a kiss. At one time the garden was much larger, and the place of betrayal was then placed in the so-called Grotto of the Agony, which with the so-called Virgin's Tomb lies a few rods to the north of the present Garden. Nearly opposite the present St. Stephen's Gate the bed of the Kedron is spanned by a bridge of a single arch, and on the left of the road, after proceeding south a few rods, is the subterranean (only the fore-court being above ground) **Chapel of the Tomb of the Virgin,** with respective altars of the Greeks, Armenians, and Abyssinians, and an oratory of the Moslems, where the Apostles are said to have laid the remains of the mother of Jesus and where her body is said to have lain until her fabled assumption: in one side chapel are shown the **tombs of Joachim and Anne,** the parents of the Virgin, and in another the **tomb of Joseph.** From the upper fore-court a passage leads to the Cave or **Grotto of the Agony,** where Jesus prayed, "My Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt!": this grotto is in the solid rock, with a hole in the ceiling seeming to indicate its use as an **ancient olive-press,** and may be the very olive-press which gave its name to the Garden of the "Olive-Press"—Gethsemane! We now make the ascent of

the Mount of Olives—its primitive simplicity and venerable aspect infringed of late years by Russian edifices, walls, and terraces; which however we may well excuse, as the fear of Russia has been the strongest incentive with the Turk in throwing open and making safe the Holy Land and his other lands to the infidel Nasranié.

From the Garden of Gethsemane there are three roads up the **Mount of Olives,** the easiest by the carriage-road to Bethany; the one up the north brow probably the way taken by David fleeing from Absalom; and the steep middle one, as the regular footpath to Bethany, the one usually trodden by Christ, the ruined mosque half-way up marking the spot commemorated in Mark xiii., which only an eye- or ear-witness could have written or dictated, Mark being the amanuensis of Peter. The summit of Olivet exceeds 2700 feet above sea-level (230 feet above Jerusalem), being the highest point of the hills surrounding Jerusalem; and from the Russian tower upon it the Mediterranean Sea is visible on a clear day; whilst the view eastward over the Wilderness of Judea to the Dead Sea in the distance (4000 feet below Olivet) with the Mountains of Moab beyond, is one of absorbing interest. On the summit stands the **Church of the Ascension,** enclosing a chapel, traditionally marking the place of the Lord's ascension to heaven. A changing group of women is usually to be seen drawing water from the well on the summit, and by one the writer was given a drink of quite good, clear water. Continuing along the ridge of Olivet towards the north brings to **Mount**

Scopus, with very comprehensive view of Jerusalem, whence it is a short mile via the Tombs of the Kings, where the roads diverge, S.E. to Herod's Gate or S. to the Damascus Gate.

In the inception of our account of Jerusalem, we have remarked the poverty of its inhabitants; but, worse than the poverty, is the degradation of morals, especially marked among the Jewish element. Disease also, fostered by malnutrition, ignorance, and neglect, stalks broadly: and surely the most loathsome disease is that of leprosy, seen in the Valley of Jehoshaphat and elsewhere at large without the gates, where the streams of life afford a chance to beg for alms, as the victims, singly or in little groups, raise their pitiful, warning cry, "*Abras*" ("*Barsa,*" if a female:=="Leper")! The crass indifference of the Turkish government, in levying a burdensome, annual tax on all food-bearing trees (fruit, olive, etc.), only adds to the endemic poverty in curtailing that meagre source of human sustenance, with the consequent impoverishment of effect on the landscape as well.

XII

BETHLEHEM, JERICHO, JORDAN, AND DEAD SEA

From Jerusalem to **Bethlehem** the distance is about 5½ miles, consuming about an hour by saddle or carriage, most of the way by the great Damascus-Egypt highway which reaches Jerusalem from the north at the Damascus Gate and runs from the Jaffa (or Hebron) Gate S.S.W. towards Hebron, 17 miles from Jerusalem and 12 miles beyond Bethlehem—which last however is a half-mile off the main highway to the south. Proceeding by the great highway across the fertile plain of Rephaim ("Giants") we pass the **"Well of the Magi,"** traditionally where the Wise Men of the East stopped to rest; and shortly beyond on a height the **Convent of Mar Elias,** traditionally where Elijah rested on his flight to Horeb (the impress of his body being shown on a stone by the roadside)! After passing the convent, we come in view of Bethlehem, its yellowish houses limned by nearer fruit- and olive-trees, on an eastern spur of the Judean range, with, a few miles farther south, the greater peak Jebel Fareidis ("Hill of Paradise"), popularly known as Frank Mountain, upon which is Bethhaccerem with the ruined remains of Herod's Castle of

Two Scenes of Bethlehem.
Bedouin Dance.

Herodium where according to Josephus he was buried. The highway descends to **Rachel's Tomb** ("Kubbet Rahil"), marking where Jacob's favourite wife died and was buried in the way to "Ephrath, which is Bethlehem," and traditionally also **near the site of the village of Ramah** where in the words of prophecy, Jer. xxxi., 15, and its fulfilment Matt. ii., 18, Rachel wept the slaughtered infants: and here the way to Bethlehem branches off to the south from the main road to Hebron; and in a short space we enter the narrow streets of Bethlehem, visiting in a courtyard the **"Well of David"** (now unfit to drink from) whence he desired a draught of water (2 Sam. xxiii., 14); until we emerge under an archway into the open square, at the end of which is the **Church of the Nativity.**

This venerable building, dedicated to St. Mary, with its sombre exterior, fortress-like, environed by the Greek, Latin, and Armenian convents (on the S.E., N., and S.W. respectively), who also own it jointly, in the main is the edifice built by Justinian to take the place of the original, smaller, one reared by the Emperor Constantine in 330, on the authentic **site of the ancient caravanserai**—the ruins of which according to St. Jerome (born 331, died 420) were remembered by old residents in his time: the church has seen repairs and restorations, the present roof being of English oak given by Edward IV.—but credibly it is the oldest church showing continuity of worship in Christendom. Whilst the Moslems forbore to convert the edifice into a mosque, the present entrance

by a very low doorway with the original handsome entrance now largely blocked up, is ascribed to the necessity of guarding the sacred precincts from the desecrating acts of Moslem fanatics who might otherwise seek to ride or drive animals therein. On **entering** we pass through the **dark porch,** remnant of a much larger one, into the interesting old **nave,** flanked by a double row of aisles, the columns and Corinthian capitals originally erected by Constantine, with some costly mosaic fragments from the 12th century about the clerestory windows—the only inlets of light to the nave: a stone screen, with a doorway in the centre and one from either aisle, separates the nave from the choir or **chancel,** which is flanked by a transept on either side, the northern transept belonging to the Armenians, the rest to the Greeks: again to the central portion of the chancel there is a highly decorated *eikonostasis*, or screen, beyond which, to the east, is the Greek altar in the **sanctuary;** which is terminated by an apse, as also is each transept: and underneath the central platform is a crypt, reached by a flight of steps in either transept, known as the **Grotto of the Manger.** Here, traditionally, is the scene of the Nativity, with altars decorated with costly gem-studded hanging lamps—a silver star fixed in the ground bearing on it the Latin inscription, "*Hic de Virgine Maria Jesus Christus natus est,*"—whilst opposite on a slightly lower level is pointed out the place of the **Manger, where the natural rock is visible,** now covered with marble, with a wax doll personating the Holy Child—the whole embraced in

the Chapel of the Manger. On the eighth day after birth the Holy Child was circumcised according to the law of Moses, and was called Jesus, which is a Greek form of the Hebrew name Hoshea meaning "salvation," or of Joshua meaning "whose salvation is Jehovah." From this basement chapel an underground passage in the solid rock leads to a series of chambers, the first with a picture representing Joseph's Dream ordering the flight into Egypt; another styled the Chapel of the Innocents, the apocryphal scene of the massacre of the infants; another chamber the traditional "Tomb of Eusebius" (not the great Christian historian); another chamber, containing the **Tomb of St. Jerome** and those of his female disciples Paula and Eustachia, where according to a wall-tablet he made the Vulgate translation of the Bible into Latin. From the Chapel of the Innocents we may ascend into the Latin Church, which is dedicated to St. Catharine.

David was born at Bethlehem, where his father claimed descent through Boaz from the ancient princes of Judah: as youngest son David spent his youth in the occupation of shepherd, held by Hebrews as well as Arabs in low esteem, keeping his father's sheep in the desert steppes of Judah. **Bethlehem of to-day** (*Bait-lahm* "House of Bread"—the name hinting of fertile wheat-fields surrounding, where the custom to-day permits gleaning the stray ears just as in the story of Ruth) has a population of about 7500, the bulk thereof Christians; and the place is famous for the manufacture of crucifixes and other objects out

of mother-of-pearl, olive-wood, and the Dead Sea stone. The characteristic **dress of Bethlehemite women** is peculiar—particularly in the high headgear worn by maidens with long white veil falling over the shoulders, that of the matrons having the veil resting on top of a round brimless hat; whilst the chief, and at times the only, female body-garment (so "devancing" the petticoat-less styles of late occidental vogue) is a long, blue or striped, gown loosely tied at the waist, with open surplice sleeves; and their whole fortune is often found in their ear-rings, strings of coins worn as necklaces and sewed in the headgear. The men of the place though Christian generally wear the turban, or even the regular Turkish fez. In the gardens and groves around Bethlehem may be seen numerous stone watch-towers called **mejdels**, where at the ripening season peasants keep guard against predatory attacks of animals and thieves (*cf.* "a lodge in a garden of cucumbers": Isa. i., 8)—as is also the case in the vine districts of France and Switzerland to this day.

The energetic traveller, who has made by early start from Jerusalem the $5\frac{1}{2}$ miles to Bethlehem, may proceed **directly from Bethlehem** across the Wilderness **to visit the Dead Sea,** the mouth of the Jordan, and Jericho—proceeding at first due eastward **down the Wady-el-'Areis,** thence across an arid divide with Frank Mountain visible away to the south, to the deep gorge of the Kedron Valley, called here the Wady-en-Nar ("Valley of the Fire"—for nomenclature, see under the Chapter on Jerusalem), from, it

might well be, its intense heat in summer; where at 10 miles from Bethlehem, literally buttressed to the plumb-line sides of the ravine, is the **Convent (or Monastery) of Mar-Saba** (to which non-Christians and women are not admitted) founded by Mar (*i.e.* "Saint") Saba, a Cappadocian monk of the 5th century, restored and enlarged in 1840 by the Russian Government and to-day a place of penance for Greek-Orthodox monks. Here a stop would have to be made for the night, preferably tenting: then, resuming the following day, from Mar-Saba for about 2½ miles the route ascends the Kedron Valley northerly until from a crest a fine view is obtained of the Dead Sea; to which thereafter the route turns eastwardly in a tiresome descent of about 12 miles, until rounding southward of the height known to the Moslems as the **Mount of "Neby Musa"** ("Prophet Moses"), crowned by a white shrine (the scene of great pilgrimages as the Moslem site of the Tomb of Moses), we emerge on the south-western edge of the **Plain of Jericho;** whence it is a journey of some 12 miles farther all-told, first eastward to visit the northern shore of the **Dead Sea,** thence to the **River Jordan,** and thence N.W. to **Jericho**—where a second night would fall to be spent at one of its hotels.

It is much **preferable** to make Bethlehem a forenoon's distinct trip, returning to Jerusalem to devote the afternoon of the same day to a riding tour of its valleys of Hinnom and Kedron; the Garden of Gethsemane; and Mount of Olives—as set forth in the Chapter on Jerusalem. We then make a fresh day's start in a

separate trip to Jericho, Jordan, and the Dead Sea, easily accomplished (with time to sight-see **Bethany on the return journey**) in two days by carriage or saddle, or a pleasing combination of both. For the journey the visitor is required to engage the armed **escort of the Sheikh** of the district traversed, otherwise the Turkish Government washes its hands in advance of any untoward consequences. The distance from Jerusalem to Jericho by the comfortable carriage road, constructed for the German Emperor Wilhelm II.'s visit in 1898, is some 18 miles: first over the southern shoulder of Olivet past Bethany (for this initial mile or two we may substitute on the out journey the road directly over Olivet past the Carmelite Monastery and Bethphage, thence joining the carriage road by Bethany—which last we hold for the return journey to visit and describe), winding sharply down the east slope of Olivet, passing (near the octroi, or municipal custom-house) an arched spring called "Ain el-Hod," also "Ain Shems" (*En-Shemesh* or "Sun-spring," one of the Judah-Benjamin boundaries, Josh. xv., 7), more commonly referred to as the **"Apostles' Spring,"** in the Wady-el-Hod (where Shimei cursed and cast stones at David fleeing from Absalom—also traditionally where Martha went to watch for Jesus after the death of her brother Lazarus). Thence the way is generally downward **through the Wilderness,** passing about midway the wayside "Hadrur Khan," otherwise called the **Inn of the Good Samaritan,** with the ruins of the old inn a little up from the present khan; until, beyond where the road

approaches the precipitous gorge of the Wady-Kelt (of the Brook Cherith), we emerge upon the **Valley of Jericho,** and passing shortly the site of the Jericho of New Testament times, made splendid by Herod, near the ford (now bridge) of the Wady-Kelt, we reach eastward thereof the present village of Jericho (Eriha).

The inhabitants of **modern Jericho, or Eriha,** are mainly from stock colonised here by Ibrahim Pasha from Egypt—whilst the mass of structures are wretched hovels, in this one of the hottest and lowest spots on the earth's surface (about 1000 feet below sea-level). There are however some well-built edifices around—a modern mosque, attached to a ruined castle probably of the Crusaders, the Russian Hospice with a grove of very tart oranges good for marmalade, and four good **Hotels**—for the majority of sightseers in the season must spend one night here: *Du Parc*, where the German Emperor stopped, and *Jordan*, under the same management, fine gardens; *Belle-Vue*, pleasant outlook to the north; *Gilgal*. Passing about a mile to the north, amid fertile gardens and groves, brings to a great mound with a large spring of pure fresh but warm (84°) water emanating as a good-sized stream from its base, at 700 feet below sea-level: this spring is called "Ain Sultan," identified as **Elisha's Fountain,** whose waters that prophet rendered sweet; and the mound marks the site of **Ancient (Canaanitish) Jericho** (="A fragrant place"), a city of palm-trees, with commanding position at the head of the plain and guarding the entrance of the

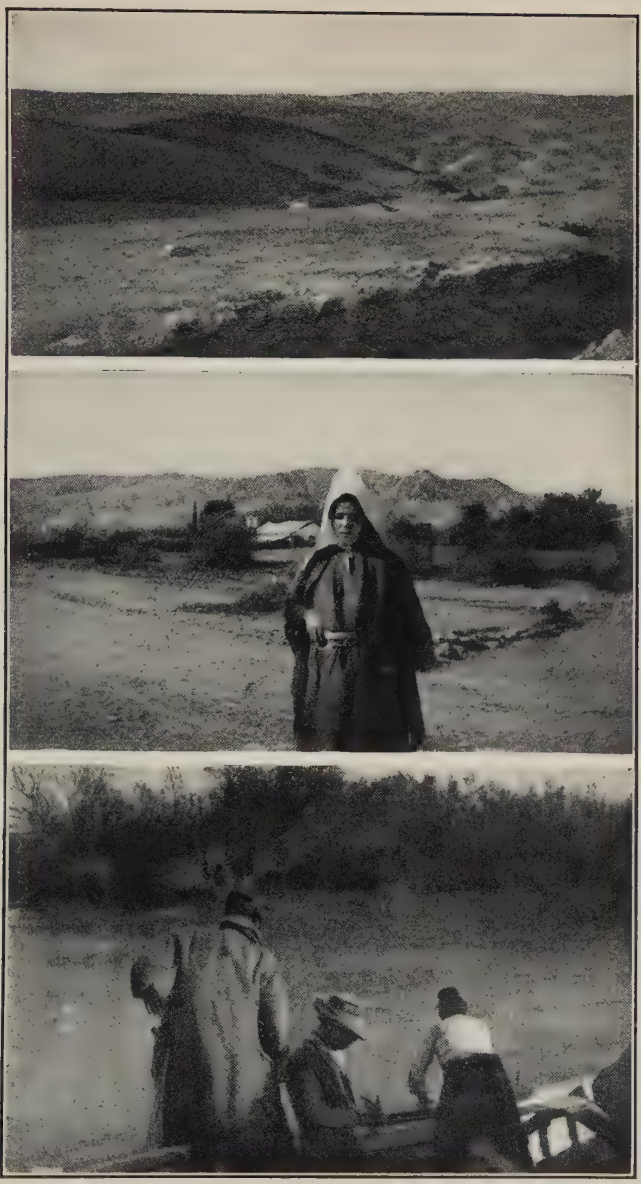
pass leading past Jebel Kuruntul (medieval *Mons Quarantaria*, the reputed scene of our **Lord's Forty Days' Fasting** and Temptation in the Wilderness: with almost inaccessible caves in the rock-face, filled with the dust and skeletons of early Christian anchorites, buried east-and-west, awaiting the Resurrection) westward up through the mountainous country to Ai (probably *Et-Tell*) and Bethel (the present miserable *Beitun*), important fortified towns in Joshua's day, ten miles north of Jerusalem. The Bible narrative tells of the miraculous taking of Jericho by Joshua through the instrumentality of Rahab the Canaanitess; who by marrying Salmon (probably one of the spies) became, like Ruth who married Boaz, an ancestress of Jesus Christ. Notwithstanding Joshua's curse after destroying Jericho, the place was rebuilt—although not as a fortified place until the time of Ahab: Antony gave the rich groves of Jericho to Cleopatra; from her they passed to **Herod the Great,** who made and adorned the **later city,** one mile to the south, as his winter residence, the remains of mounds and five aqueducts from three springs being discernible. This city was destroyed at the time of the fall of Jerusalem: later, a **Byzantine town** arose near the Ain Sultan; and still later a **Crusader settlement** nearer the present Eriha, the plain being famous for its dates, henna, balsam (from the *zakkam* plant), and sugar-cane even in those days. A few miles to the north of Canaanitish Jericho are visible two peaks, the more easterly **Osh-el-Ghoreb** (Hebrew, *Oreb;*="Raven's Nest"), the other **Taweil-ed-Dib** (Hebrew, *Zeeb;*="Wolf's Peak"),

whose names commemorate the slaying by Gideon of the Midianite princes Oreb and Zeeb, respective heads of the Bedouin tribes Orebim ("Ravens") and Zeebim ("Wolves"): Judg. vii., 25.

We now return to modern Jericho and proceed S.E.; at a few miles identifying some stone ruins near remains of an old reservoir as the **site of Gilgal** (= "Circle": there being several "Gilgals" in Palestine), where Joshua and the Israelites encamped after crossing the Jordan; then, fording the Wady-Kelt, we note shortly a monastery dedicated to John the Baptist called **Der Hajlah**—at a mile or so north from the site of Beth-Hoglah on the Judah-Benjamin border-line, where is the Hajlah, the finest spring in the whole Ghor, its waters unutilised; until at 6 miles from Jericho we reach the western bank of **the Jordan,** at the spot where swarms of pilgrims come annually to be baptised and "faith-bathe" (as a religious act)—the spot where Joshua crossed being a few miles north near the mouth of the Wady-Kelt, and Beth-abara where Jesus was baptised being Makhadet-Abara ("Ford of Abara") 30 miles north of here. The Jordan runs with a strong muddy current, zigzagging constantly in its course between banks fringed with dense foliage; whilst over, marking the east line of its valley or "Ghor," is the mountainous-looking range of Moab; of which **Mt. Nebo** ("Jebel Mebbeh"—the name suggestive of the doubt involved), where Moses after viewing from its summit the Promised Land (the extent of the view possible corresponding with the statement in Deut. xxxiv.,

1–3) was buried by the angels of God, is almost due east from the north end of the Dead Sea.

Proceeding southward some 4 miles farther, we reach the northern shore of the **Dead Sea,** already mentioned in our preliminary review of Palestine, 47 miles long by an average of 5 miles wide, its surface 1300 feet below sea-level, the lowest exposed area on the earth's surface—the specific gravity of the waters so heavy with various salts, that for those caring to bathe swimming is an easy matter, although, what with the excessive brine and the torrid rays of the sun even in midwinter, it is well to wash off immediately afterwards in the fresh water of the Jordan, otherwise a nasty rash is apt to ensue. The **site of Sodom** has been ascribed to a place now known as Jebel or Usdum near the S.W. end of the Sea, and **Gomorrah** is perhaps indicated in Ghamarieh, the name of a valley on the N. E. shore: and the consuming of these cities would be easily accounted for from lightning igniting some eruption of the bitumen so prevalent. On the afternoon of the writer's visit to the Dead Sea in what was the northern midwinter, the thermometer stood over 100° in the shade, with the sun temperature correspondingly higher under a cloudless sky—and it was with a feeling of relief that we turned back towards Jericho, where the night was to be spent; the night air there proving mild and still, save for a continuous performance of crickets, bull-frogs, jackals, and the disturbing visit of a fox to a near-by poultry pen. The **natives of Jericho** present a degenerate appearance, largely on account of their



Wilderness of Judea.
Bethlehemite Girl at Jericho.
River Jordan near the Dead Sea.

climate: but I found them distinctly friendly in the village itself; and throughout the valley are small Bedouin groups living in their squalid-looking tents. In the evening spent at Jericho, we were entertained in the open space before the Hotel du Parc by a Bedouin concert, the majority of the performers men, with also a number of girls ranging from seven to seventeen years, those of the girl performers over eleven being married: but evidently, or ostensibly at all events, female performers are under the official ban, for at the return of the village sheikh, casually or discreetly absent when the programme was arranged and paid for, all were rudely dispersed to their homes.

The following morning early we started on the return journey towards Jerusalem: stopping after a few miles' climb up the Wilderness to ascend a knoll on the north roadside, whence is a view down on the awesome ravine of the **Wady-Kelt, with the Monastery of St. Elias** (Elijah) literally built into the opposite (north) precipice of the valley: and we are reminded that it was to this Wady-Kelt (Brook Cherith) that Elijah fled from Ahab and was fed by "Ravens"—that is, by members of the tribe of Orebim ("Ravens") mentioned in our review of Ancient Jericho. The journey down from Jerusalem to Jericho I made on a mettlesome Arab steed, hired from the district sheikh himself, riding unaccompanied notwithstanding advices received at Jerusalem of the plight of two unescorted tourists, stripped of their belongings all but an undershirt each the

week before. I made the return journey, more prosaically if less hazardously, in a comfortable two-horse carriage beside three companions, with a driver and a guard on the box, as far as the Inn of the Good Samaritan. Here there was a prospect of considerable delay to repair one of the carriage wheels: so, feeling the necessity of exercise after the long seated ride, I resumed the way on foot, failing to budge either of my friends into accompanying in the face of the ominous head-shakings of the natives: so I marched on fearlessly alone. The nigh-noon sun was hot but not oppressive; the road, deep in dust, soon passed from view of the Inn, over bleak ridges and depressions of **the Wilderness,** with neither tree nor water nor habitation nor life visible, save here and there a few goats and sheep consorting under the "shadow of a great rock," in the midst of the rank, stunted brush protecting a light herbage: I have walked under somewhat similar conditions over the sage-brush desert trails of Idaho in late March and April, doing thirty miles in a day; even later in spring I have walked without over-wraps the bare almost-zero solitude of the great Saskatchewan plains; and under the blistering sun of a 90°-shade summer-day of Western Pennsylvania I have walked twenty miles in five hours, losing one pound avoirdupois for every hour afoot: had I not been held up, too, by Riffs on the way from Tetuan to the coast?—so in the Wilderness of Judea I had progressed three or four miles afoot, alone, unarmed, uncaring for the fate of the man of New Testament days and those

two of the previous week, who were robbed almost if not quite at the very spot I traversed—when suddenly, from over to my right, there was the bang of a gun, and two men, **descendants undoubtedly of the thieves of old** and eminent themselves in their inherited profession, swooped from behind their hilltop ambuscade, and proceeded straight, gesturing and each barouda in hand, actively in my direction, whilst I waited. When they came up, immediately one, the more robust, grabbed me forcibly by the left arm with his right hand, dangling his barouda in his left—whilst he demanded raucously, "Bakshish": "Na'am, bakshish," seconded his coadjutor, dancing a roadside accompaniment, gun in both hands, to the request. Without a spoken word in reply, I pulled forth my right trouser pocket, and showed therein a great hole—worn through by the money demands of travel: then, after tapping with my right hand some of the dust on my raised right shoe, I turned back my left hand to grab my assailant's right arm, and, holding out my right, demanded, "Bakshish!" The action, conjoined with the circumstances of my journeying there afoot alone, must have impressed them with the belief that no one with money would have been doing such a thing; therefore either I had been "touched" before, or I had really no money. So, with a hoarse but not ill-natured laugh, and some words to each other, they released me, and I saluted them separately, "Beqhatirak" ("by your consent" —the Arabic equivalent for "au-revoir," "to see you again")—after which they disappeared into

their haunts in the Wilderness. But I walked on no farther than to the next eminence by the wayside, whence there was a long view of the road back in the direction of the Inn of the Good Samaritan; and there, in a short time later, which seemed considerably longer, the carriage came up and I was rejoined by my friends, and for future credence' sake narrated the above experience.

After an almost continuous climb from Jericho towards Jerusalem, the carriage road at length reaches **Bethany** ("House of Dates"—or more likely "Of Poverty," as date-palms do not flourish on such hillsides: Bethphage ½ mile N.W., "House of Unripe Figs") on the S.E. shoulder of the Mount of Olives. Here we are shown the traditional **House of Martha and Mary and Lazarus,** also that of Simon the Leper, and the highly interesting, if unsubstantiated, **"Tomb of Lazarus,"** whence comes the name "El-'Azariah," of the present, squalid village, with its array of present-day beggars, arguing *ex eo facto* for the primal name meaning "House of Poverty." According to the Scripture narrative, and indeed the universal Jewish custom, the Tomb of Lazarus was without the town: the tomb shown is within the village, consisting of an underground chamber, 12 feet square, reached by 26 descending steps, within the chamber being a vault where the body is said to have been laid. Proceeding west and north-west the short balance of the way, about 1½ miles, to the eastern limits of Jerusalem, in rounding the side of Olivet we are shown the

place **where Jesus, in His triumphal ride,** "beheld the city and wept over it."

We return by afternoon train from **Jerusalem to Jaffa,** in time to re-embark from the surf-boats before nightfall.

The question is frequently asked, whether a visit to Palestine confirms or impairs faith in the Christian religion. I will answer that in this way: human conditions in the Holy Land, as in all non-Christian lands, should vouch to the fair-minded beholder, beyond the power of dogma *pro* or *con*, the validity of Christianity, as judged in comparison by its results—even as all human knowledge is measured empirically when whittled to its last analysis.

In answer to another question, it may be briefly explained that there are so many Christians, not to mention more numerous Jews, in Palestine, and the land has been so constantly a sphere of visitation, that the Christian visitor of to-day meets little overt hostility from the paramount Moslem population, except at a few lawlessly fanatical points like Hebron. The Bedouins especially are often quite friendly, when their inherently-regarded privilege of "sniping" unprotected travellers is not involved. Whilst traversing a trail south of Bethany with a companion, we met a nice-looking young Bedouin girl—unveiled after the prevalent rural fashion; and she conversed with us freely through our dragoman—bartering me two silver bracelets she was wearing and shaking hands with us cordially at parting.

XIII

BEIRUT, BAALBEK, AND DAMASCUS (SYRIA)

STEAMING slowly through the night N.N.E. 135 miles **from Jaffa,** paralleling the Syrian coast, we awake next morning in time for early landing at the comparatively convenient, recently constructed **harbour of Beirut.** My nonagenarian-traveller friend already mentioned made the **trip from Jerusalem to Beirut** (omitting Damascus to travel via Tyre and Sidon) by saddle in two weeks, inclusive of several days of rest: whilst the journey can be done comfortably in less time, it must not be forgotten that Palestine possesses few roads worthy the name—the ancient Damascus-Egypt highway and some of the old well-constructed Roman roads, with only the substructure left, presenting long, rough, boulderous extents, as impermissible of speed almost as the Giant's Causeway; and certainly a good pedestrian could, except for the mire and filth at places, make better time than the average tourist riding (for driving there is next to none).

The **Derb-el-Haj,** or (Moslem) "Pilgrimage Route," **from Damascus to Mecca,** passes southward along the eastern edge of Palestine; with a railway closely

paralleling it and approaching completion, under Turkish Government auspices and German financial backing and engineering, to run to Mecca and the Red Sea—being already completed past the latitudes of Palestine: so that by saddle-journey of 2–3 days from Jerusalem to one of the stations east of the Jordan, rail could thence be taken to Damascus. There is also a **railway-line from Haifa** (seaport midway between Jaffa and Beirut), running first eastward past the south end of Lake Tiberias at Semakh (the station for the lake), thence holding N.E. to Damascus—the journey of about 170 miles consuming from 8 A.M. to 7 P.M.: thus affording an interesting **alternative tour,** of debarkment at Haifa, rail thence to Damascus, to Baalbek, to Beirut for re-embarkment there.

There has also very recently been constructed a good carriage road between Jerusalem and Nazareth, whereby the intervening journey of about 75 miles can comfortably be made by carriage in 3, even in 2, days (if made in 2 days, the intervening night being spent at Nablous, at the *North German Lloyd* hotel there). Prior thereto, the usual **Jerusalem-Damascus riding route,** with the intervening chief points of interest and possible night-stopping-places (until very recently proceeding by tents preferable: for ladies practically the only convenient way) was (approximately revised to date) as follows:

1st day: Jerusalem by the north, or Damascus, road past the Tombs of the Kings, over Mt. Scopus; thence by or near the conical Tuleil-el-Ful ("Hill of

Beans"—probable site of Nob), Er-Ram (Ramah of Benjamin), Bireh ("Wells"—ancient Beeroth); thence deflecting to the west to **Jifna** (Gophna) for spending the night at the convent.

2d day: Returning to the main road north, with Beitin (**Bethel,** *i.e.* "House of God"—more anciently Luz) now a squalid village off east; between which and Et-Tell ("The Heap"—ancient Ai, or Hai, meaning the same) is a height with far-reaching prospect whence Abraham and Lot surveyed the land of Canaan, Lot choosing the fertile "circle of Jordan," and the Lord promising to bless the bleaker residue to Abraham; thence by very bad road ultimately descending to the Wady-el-Haramieh ("Robbers' Valley"), and by better road by the Plain of Seilun (Shiloh, Eli's burial place), El-Lebbun (Lebonah), and Bir Yakub (**"Jacob's Well,"** one of the four "holy sites" of Palestine)—with, just north, the traditional "Tomb of Joseph" and Iskar (Sychar, to which the woman of Samaria belonged); thence deflecting from the ancient Damascus highway north-west by the fertile **Vale of Shechem** between the parallel ranges of Mt. Ebal ("Mount of Cursing," to the N.E., bleak, 3000 feet above sea-level, 1200 feet above the valley) and Mt. Gerizim ("Mount of Blessing," to the S.W. lower and more fertile) to **Nablous** (Greek "Neapolis," *i.e.* "New City," built in the second century on the site of ruined Shechem, more ancient Sichem, one of the first cities of the Holy Land mentioned in the Bible), there "nighting" nowadays at the *North German Lloyd* Hotel.

3d day: On by Sebastieh (the ancient **Samaria,** from its commanding, more defensible site supplanting Shechem as capital of Samaria—Sebaste being the Greek equivalent for "Augusta," so named by Herod in honour of Augustus), with ruins of Herod's palace and Grand Colonnade erected by him at the Cæsarea (west) gate, where in the old Crusading Church of St. John the Baptist is shown the domed Tomb of St. John the Baptist (probably beheaded at Sebaste, notwithstanding Josephus' allocating that event to Fort Machærus in the land of Moab on the eastern side of the Dead Sea; an early Christian and Moslem tradition asserting that his head lies in a cave under the Great Mosque of Damascus); thence from **Jeba** (Geba, of the Book of Judith) either by the straight road N.N.E., or curving somewhat west thereof over the plains of Galilee by Dothan along the ancient Euphrates-Egypt road (where Joseph was sold by his brethren to Ishmaelites conveying embalming spices from the aromatic forests of Gilead on the east of the Jordan to Egypt), to **Jenîn** (En-Gannim, guarding the southern hill-country of Samaria from the Plain of Esdraelon—present population 2500, mainly rather fanatical Moslems), nighting at *North German Lloyd* Hotel.

4th day: Thence from Jenîn over the **plain of Esdraelon,** either by direct north road, or preferably by road curving somewhat east by Zerin (ancient royal city of Jezreel, in the heart of the battle-fields of Israel—now a squalid village) to the meeting place of these roads by El-Fuleh; thence continuing north,

with the dome-shaped Jebel-et-Tor (Mount Tabor, *i.e.* "Mount of Purity"—mistakenly alleged as the scene of Transfiguration, undoubtedly on the heights of Hermon) visible to the east, to **En-Nasirah** (Nazareth, meaning "Branch"), a prosperous town of 10,000 inhabitants mostly Christian (chief view-places, Protestant Orphanage, Mary's Well, and ancient Jewish Synagogue—now a Greek church), with a choice of Hotels—*Germania*, *Victoria*, *Franciscan Nuova Hospice*—where to spend the night.

5th day: Thence generally N.N.E., either past Kefr Kenna (traditionally Cana of Galilee) and Kurun Hattin ("Horns of Hattin," traditional Mount of the Beatitudes—scene also of a crushing defeat of the Crusaders by the Moslems), or more southerly by way of Mount Tabor, to **Tubarieh** (Tiberias, named after Tiberius Cæsar, where Herod had his chief "golden" palace—one of the four sacred cities of the Jews), a dirty town of 5000 inhabitants, mostly Jews, with *North German Lloyd* Hotel where to spend the night—the town being infamous for fleas and mosquitoes, on the west shore of the Bahr Tubarieh ("Sea of, or Lake, Tiberias," otherwise Sea of Galilee, otherwise Lake of Gennesareth—more anciently Chinnereth, meaning "Lyre"; 12 miles long north-south by 5 miles wide, 680 feet below sea-level).

6th day: Thence skirting northerly along the lake, passing the small wretched village Mejdel (Magdala, meaning "Watch-tower"), the fertile plain of El-Ghuweir ("Little Ghor"—Gennesaret, *i.e.* *Ganne-Sarim* = "Garden of Princes"—where even grapes and

figs ripen during ten months in the year), Ain Tabighah (identified with **Bethsaida** = "House of Fish"), Tell-Hum with Franciscan convent (contraction of *Tell-Nahum* = "Mount of Nahum," marking the ruined **site of Capernaum,** *i.e. Kapher*, Arabic *Kefr* = "Town" of Nahum—disappeared like Chorazin, now Kerazeh, a few miles north, and Bethsaida); thence leaving the lake at about two miles W. from the Jordan's debouchment into it from the N., holding slightly N.N.W. by the old Damascus Road, here worn and terribly rough, via Khan Jubb Yusef ("Inn of Joseph's Pit"—a Moslem mislocatur for Dothan) on to the large conspicuous city of **Safed** ("a city set on a hill which cannot be hid," altitude above sea-level 3000 feet, present population 25,000, half Jews, one of the four sacred cities of the Jews—who believe that when the Messiah comes, He will rise from the Lake of Gennesareth and establish His throne at Safed), where the night may be spent, at a private house recommended by the American Mission representative.

7th day: Thence a hard day's trip necessitating a daybreak start, north by Kades ("Holy," ancient Kadesh-Naphthali) and Hunin (Janvah, captured by Tiglath-pileser, 2 Kings xv., 29), thence veering east by Tel-el-"Kadi" (Arabic for "Dan" = "Judge," more anciently called Laish) overhanging one of the sources of the Jordan (called El-Leddan, otherwise the **Little Jordan,** one of the largest springs in the world), across a park-like expanse and past the wretched town of **Banîas** (Arabic for the Greek "Paneas" = "City of Pan," god of Nature; rebuilt by

Herod as Cæsarea-Philippi after Augustus Cæsar and Herod's own son Philip, the tetrarch of this district; ancient Baal-Gad) on a terrace 1100 feet above sea-level, by the upper and lower sources of the Jordan flowing in broad streams out of Jebel-esh-Sheikh ("Chief Mountain," otherwise **Mount "Hermon,"** or "Sion" = "Lofty," the scene of the Lord's Transfiguration; rising 9100 feet above sea-level—with magnificent view from the summit of all Palestine between El-Ghor and the Mediterranean, and from the headwaters of Awaj, ancient Pharpar, and Barada, ancient Abana, by lines of verdure to Damascus gleaming in the distance); thence wearily from Banĭas a few miles farther past Kulat-es-Subeibeh, by steep road over the mountainside, to **Mejdel-esh-Shems** ("Watch-tower of the Sun"), to spend the night.

8th day: Thence over the elevated plateau of Hadr, by Beit-Jenn to **Kefr Hawar** ("Village of Poplars") to spend the night.

9th day: Thence to Katana, and over the **plain of Damascus,** to the Immortal City itself.

(For those for whom the **7th day** may prove too fatiguing, an **alternative,** longer route of one rather long first day, and one short second day, is presented: from Safed N.E. to cross the Jordan between Lakes Tiberias and Huleh (Waters of Merom) by the Jesr Benat Yakub ("Bridge of Jacob's Daughters"), thence ascending N.E. by the old Damascus Road through the land of Bashan to Kuneiterah, capital of the district, here spending the night; thence, following day, deflecting N.W. to Banĭas, to view the famous

"Source of the Jordan," to night at Mejdel-esh-Shems.)

Beirut (or Beyrout, Greek *Berytus*, identified with the Berothah of the Phœnicians) is the chief and most salubrious seaport of Syria: **Hotels**—*D'Orient*, *Bellevue*, *Allemagne*, all near the landing-place. It has a fine situation sloping to the north at rounding the promontory of Jebel-er-Roshel into St. George's Bay, with harbour accommodation for about a dozen moderate-sized vessels—the eastern boundary being the Nahr ("River") Beirut (the ancient Magoras). Of the population of 125,000, two thirds are Syrian-Christians: in spite of which predominance, whilst the Christian-predominant district of Lebanon was detached from the vilayet of Damascus and placed under Christian administration, Beirut, with the important seaports of Tripolis and Saida (Sidon), continues to form part of the Mohammedan province of Syria, being the official residence of the Vali or Turkish Governor, with Turkish garrison in the barracks. The walls of the place measure about three miles in circumference, with the outside suburbs surpassing the walled part in extent, the centre of the town being a fine open plaza called the **Place des Canons.** Beirut is connected by railway with Damascus, for which it is the port; yet although smaller it outranks Damascus itself commercially. The climate of Beirut is delightful in winter and spring; and there are several fine summer resorts, 3000 to 5000 feet above sea-level,

on the adjacent mountain-slopes, the chief Beit Mireh and Brumana, amid dense pine-groves.

At the dawn of **history** Northern Syria was in the hands of the strong "Khita" or "Hittites" (later styled Phœnicians), people of unknown origin hailing from the north-west, whose capital was at Kadesh on the Orontes—Palestine the while being occupied by petty tribes, sometimes free, sometimes subject to Egypt. The Phœnicians and Jews were alike conquered by Assyria, and later by Persia, the Seleucids, and Ptolemies, and then by Rome: still later Syria and Palestine fell an easy prey to the Arabs, and like Anatolia (Asia Minor) were wholly or in part overrun by nomad Seljuks, Mongols, and Tatars, with Crusader interregnum of the 12th century: finally since the 16th century the country in general has been in the possession of the Osmanli Turks—an exception being Beirut which was not captured by them until 1763 from the Druses (of mixed indigenous-Lebanon and Persian origin). Beirut has been, since Roman times, an **educational centre,** possessing at one time the only school of jurisprudence outside of Rome and Constantinople: and to-day, besides the native (or rather, national) Arabic, we find both French and English widely current as the result of the excellent French Jesuit College and Girls' School, American (Male) College and British-Syrian (Girls') Schools, there being also the National, Turkish, and Greek Colleges.

A delightful **half-day's excursion** by good carriage road from Beirut is to the Nahr-el-Kalb (**"Dog**

River") about 7½ miles N.E., passing through great silkworm mulberry-groves, and the village of **Antelias** —claiming to possess in a small roadside church the oldest Christian church extant; thence on to the Nahr-el-Kalb (so-called from the form of a rock now broken off and lying on its back in the sea), where in the cliffs are discernible some ancient rock-carvings and inscriptions largely obliterated—3 being Egyptian probably of Ramses II., over 3300 years ago, during his campaign against the Hittites at Kadesh on Orontes (recorded so graphically in the Ramesseum at Thebes, Egypt); 5 others being Assyrian, probably of Shalmaneser, Sennacherib, and Nebuchadnezzar, over 2600 years ago.

The names of Damascus and Baalbek are so linked together in travel-talk, that many fairly informed travellers are astonished, when it comes to visiting, to find that they lie a good half-day's rail journey apart, and in fact that the combined outward and return rail trips and sightseeing from Beirut require at least four days—snatching but an hour or two of that time for Beirut itself. The **rail distance from Beirut to Damascus** is about 90 miles, first E. for about 50 miles, thence S. and S.E., consuming some 7 hours —partly by reason of heavy gradients, some requiring rack and pinion, but more partly from the numerous and lengthy stops and generally inferior equipment: from the junction station of Rayak, 41 miles E. from Beirut, the line to Baalbek proceeds N.E. about 16 miles, the time consumed in journeying to Baalbek from Beirut being about 6 hours on account of

an hour's wait at Rayak. The two places, Damascus and Baalbek, being on inland plateaus, have **later springs** than other places on our itinerary, and so require precautionary wraps for the journey. We shall follow the prescribed programme of journeying first to Baalbek, going thence next day to Damascus, where also the succeeding day is spent, returning the fourth day to Beirut.

For the first few miles from Beirut the railway ascends through mulberry plantations, fertile groves, and gardens—including the largest olive plantation in the world; then the ascent becomes steeper (the cogwheel system being used for the steepest) and the lie of the land bleaker, until near Baidar station, 23 miles from Beirut, we reach the highest point, 4880 feet over sea-level, in our **passage over the Jebel-Libnan** ("Range of Lebanon," *i.e.* "White Mountains," so called by Moses in Deut. i., 7—otherwise the Jebel-el-Gharbi, *i.e.* "Western Range"; highest peaks over 10,000 feet, some distance off). Thence emerging through two tunnels, we see below us the great plateau of **"Cœle"-Syria** now called the "Bekaa" (meaning the same thing, "Hollow"; called in the Old Testament "The entrance to Hamath"—now Hama, an important railway town at the N. end of the plain) stretching nearly S.W. to N.E. between the Lebanon and Anti-Lebanon (otherwise Jebel-esh-Sharki, *i.e.* "Eastern Range," with snow-clad Hermon at its southern end): descending we traverse the plain, and crossing the Nahr Litany (River Leontes, which flows S.W. between the two ranges, debouching into

Baalbek.
Damascus.

the Mediterranean north of Es-Sur, ancient Tyre, as the Nahr-el-Kamasieh) we reach **Rayak** (altitude 3000 feet), where lunch may be taken at the new Station Hotel during the hour's wait for the train to Baalbek.

From Rayak the line to Baalbek proceeds N. E. up the Bekaa to Baalbek (3675 feet above sea-level): **Hotels**—*Grand New, Palmyra, Victoria.* Here is the watershed of the Bekaa, with the head streams of the Jordan, Leontes, Orontes, and Abana—flowing respectively, S. to the Dead Sea, S.W. and N.W. to the Mediterranean, and E. to the Bahr-al-Ateibeh swamps beyond Damascus. It is claimed that in the ruins of Baalbek ["Baal-Bek(h)," *i.e.* "Valley of Baal"] are the remains of the **Oldest Sacred Temple** in the world: the present town—with its 2500 inhabitants (one fourth Christian), a few mosques, churches, and monasteries—gives little idea of the importance of the place as late as Græco-Roman times, when known as Heliopolis ("City of the Sun") with over 250,000 inhabitants. Most of the ruins pertain to the Græco-Roman time of the first and second Christian centuries—chief, by far, being the massive, never-altogether-completed, **Temple of the Sun** (or Jupiter, from the Roman standpoint), succeeding vastly older temples, on the same site, engaged in the worship of Baal, *i.e.* of the sun (Jupiter as the chief Roman deity corresponding in importance with the sun-god of Ancient Syria and Egypt). Constantine and Theodosius erected churches within the temple precincts: later, during the Crusades and other medieval

Moslem wars, Baalbek was a great fortress, destroyed by Timur the Tatar at the end of the fourteenth century. Proceeding—in our inspection of the Sun Temple—to the western end of the enclosing Acropolis wall, we see, resting on four (inferior) above-ground layers of massive stones (the upmost of these four layers consisting of six stones measuring each 30 feet long by 13 feet wide—this layer continuing round the northern enclosing Acropolis wall), the so-called **Trilithon,** or Three Colossal Stones, so finely cut and laid that their joints can scarce be detected—the whole being Roman work. Passing completely round the north exterior of the Acropolis, we see, facing the east, the remains of the exterior face of the **Grand Portico,** originally preceded by a winged colonnade 180 feet long by 30 feet wide with broad flight of stone steps leading up the east face of the Acropolis: from the Portico three arched gateways led into the **Hexagonal Court** (each side 75 feet), at whose western end another triple gate led into the **Great Court** or Pantheon (270 feet square), with primitive Stone Altar in the centre probably used for human sacrifices, discovered in excavating away the Christian church built by Constantine. But the chief feature of the Sun Temple was the great peripteral, or peristylar, Temple proper—composed of Inner-Court-and-Naos, of rectangular design, fronting 125 feet on the west side of the Great Court by a length of 225 feet, of which probably the actual cella was never finished: but the magnificent peristyle of 54 columns, 19 on each side and 10 at each end, can still be clearly

traced with many of the bases still *in situ;* and the chief "monument" of Baalbek to-day is the surviving section of the south peristylar side, consisting of **Six Massive Standing Columns,** rising nearly 90 feet in height from the base to the top of their supported entablature, the column shafts of three sections iron-clamped together measuring 65 feet vertically. These "entablated" Six Columns, standing high and bare against the sky-line on the Acropolis height in twisted line as the result of earthquakes and the ruining hand of Time, furnish mute testimony to the culminating splendour of Baal- (or Sun-) worship—more ancient here by probably three millenniums of mankind than these Roman ruins. For that the temple was Roman is attested by the columns on each side numbering one less than double the columns of each end (counting corner columns both ways)—whereas in Greek temples, *e.g.* the Parthenon and Theseum at Athens, the side contains one more than double the end number. Whilst we have described the plan of the Sun Temple as a finished whole from the Portico, Hexagonal Court, and Great Court to the Temple proper, the visitor will find it expedient to reverse the order of progression, incidentally gaining **access to the Grand Court,** built on an elevated platform or stylobate about 19 feet above ground-level with two parallel and one cross sub-platform passages, by the southerly of these vaulted sub-passages.

To the south of the great Sun Temple is the smaller **Temple of Bacchus** (according to some authorities, but apparently erroneously, styled—of Jupiter), also

peristylar and facing and approached by steps from the east, consisting however only of portico, and cella with shrine, measuring together about 150 by 260 feet—perhaps the best-preserved (though now roofless) ancient building of Syria and Palestine—the 8 outside columns at either end and 15 at either side evidencing Roman construction; whilst the intact north row, in contrast with the almost razed south row, indicates the devastating course of earthquake shocks. Although the outside columns of this temple are only some 6 feet shorter than those sky-silhouetted Six of the Sun Temple, they appear much more insignificant against their solid temple structure. Entering by the east doorway with its vestiges of exquisite carving we note interiorly the double rows of niches along the north and south walls, the lower surmounted by semicircular arches and the inner by triangular architraves; whence passing into the adytum we observe the marks where formerly the colossal statue of Bacchus was fastened against the west wall, and beneath the adytum the secret vault with an opening in its ceiling communicating with the (hollow) interior of the statue—where, when the oracle was consulted, a priest secreted within gave answer; thus explaining the method in vogue in all these ancient mysteries of answering oracles, so puzzling to the uninitiated. As bearing on the nomenclature of this temple—on two of its pillars are represented two women dancing the *danse du ventre*—incidentally evidencing the antiquity of that seductive oriental dance. Near the Temple of Bacchus is a Saracenic guard-house

of the 12th century: whilst some distance N.E. of the Acropolis, in a garden, is the small, circular **Temple of Venus,** in the Corinthian style like the two great temples, used as a church in Byzantine times: near-by being a ruined mosque, of materials from the Acropolis. Slightly south of the town are the **Stone Quarries,** where can be seen in the mother-rock the spaces of gigantic blocks cut and removed; and conspicuous in the centre of the main quarry reclines one **Colossal Stone,** called from a local legend *Hajar-el-Hebla* ("Stone of the pregnant woman"), measuring 70 feet in length by 14 feet square transversely, its weight of upwards of 1500 tons requiring 40,000 able-bodied men to move on the level. With the mention of this last great monument of Baalbek's ancient civilisation, we may fitly close our description of its present-day view-points.

Damascus lies 40 miles almost directly south of Baalbek: however, the rail journey is fully half as long again, and consumes the main daylight portion of an early spring day: descending first the Bekaa, thence ascending the Wady Yafufeh, to cross obliquely the **Anti-Lebanon** watershed at Zerghaya, the highest point (4500 feet above sea-level): thence descending, passing Zebedani, near the mountain summer resort of Bludan, with view of Mount Hermon to the south; thence winding down from the Ain Barada ("Cold-river Spring"), by the Wady Barada (the famous River Abana)—near Souk Wady Barada passing the

ruins of Abila with the so-called Tomb of "Abel" ("Nebi Habil") on a height above the station; thence passing Ain Fijeh (Greek πηγη="fountain"), the Barada's larger spring gushing out like a river; thence following the Barada's winding ravine—until a mile or so beyond where it enters the open fertile **plain of Damascus,** we reach, at 2275 feet above sea-level, **Damascus-Baramke** station at the west end of the city—the station for the **Hotels:** *Basraoui, Victoria, D'Orient:* the terminal station being **Damascus-Meidan** at the southern side of the city.

Damascus (*Dimeskh-esh-Shem,* "Damascus of Syria"), the present capital of Syria and of a Turkish pashalik of the same name, claims to be the **oldest city in the world**—with a population to-day of about 230,000, two thirds Moslems, about 10,000 Jews, and the rest mainly Greek-Catholic Christians. Its commerce is varied and of ancient renown, embracing manufactures of and in textiles—especially rugs, silks, and linens ("damask"—"pannus"="cloth" understood—coming from its name); all kinds of metals—its bronze and steel very famous; articles of cedar-wood, ivory, mother-of-pearl, and tortoise-shell: whilst the marvellous fertility of its gardens, surrounding orchards and fields ("damson" derived from the name), embracing an **irrigated** area of upwards of 400 square miles—three fourths from the Barada (**Abana**) and the other fourth from the Awaj (**Pharpar**)—are set forth in the words of Naaman, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" Besides Damas-

cus proper, there are scores of small towns and villages scattered over the oasis: yet the cultivable value of the district is no doubt enhanced by its oasis position with respect to the great Syrian and Arabian deserts stretching E. and S.E., into whose waste depths even the Abana and Pharpar disappear in but a few miles east of Damascus itself. The view of Damascus, as seen from near-by ridges of the Anti-Lebanon range, is likened to a "Pearl set in Emeralds": the interior view of most of the city is by no means as alluring, the streets except in the best of the Christian quarter being generally narrow, winding, illy- or un-paved, and very dirty, lined by squalid-looking shops and high blank house-walls—the last named, however, often screening very beautiful house-interiors with marble-paved inner courts ornamented with trees, shrubs, and fountains, and large posterior gardens fragrant with orange-blossoms, roses, and other flowers. Generally speaking, among the inhabitants all indicia of wealth must be suppressed outwardly, else the corrupt Turkish Government would busy itself with some excuse for confiscatory measures.

The **history of Damascus** reaches back into the mists of antiquity—even if conclusively barred in its pretentious claim to be on the site of the Garden of Eden, which should undoubtedly be relegated farther east, along the Euphrates east of Ararat. Josephus says the city was **founded by Uz,** the son of Aram, who was the son of Shem—which would date it from about 2250 B.C.: or, speaking generically, its founders were of the Aramæan branch of the Semitic

race: certainly at the first Biblical mention (Gen. xiv., 15; xv., 2), in the time of Abraham (who, by the second quotation, got his steward Eliezer there), it was already a well-known place. In the **upwards of four millenniums** since its foundation, Damascus seems to have been able to escape serious devastation from the successive wars and changes of rulers incident to its long history. Towards the close of the 12th century B.C., Tiglathpileser I. captured it: later the Aramæan kingdom was re-established: in the frequent wars between the Kings of Israel and of Syria, Damascus figured much in the hostilities—David capturing it, his less martial son Solomon losing it, Ahab perishing in a battle with its king, and Jehu and his son in keeping up the losing struggle placing Israel in vassalage to Assyria. Thereupon Damascus, after a century of minor mishaps at the hands of monarchs of the first Assyrian empire, was in 797 B.C. conquered by Rimmon-nirari; and a half-century later—following revolt of the Kings of Damascus and of Israel (Rezon and Pekah), hampered as they were by the refusal of King Ahaz of Judah to join their confederacy, notwithstanding the warnings of the Prophet Isaiah—the reduction of Damascus from an Aramæan power was made complete by Tiglathpileser III., founder of the second Assyrian empire, under his policy of transplanting the conquered and colonising Assyrian subjects in their stead. Thereafter Damascus continued for centuries an **appanage of the Assyrian empire**; eventually passing into Persian hands, later yielding readily to Alexander the Great,

and in the division of empire at his premature death forming part of the so-called Seleucid empire of Alexander's Asiatic conquests, outside of Asia Minor, established by Seleucus Nicator; acknowledging for a time the sway of the Ptolemies, and later, on the overthrow of the re-established Seleucid monarchy in Syria by Pompey in B.C. 64, passing **under the dominion of Rome;** being made capital of the province of Syria, which in the division of the Roman empire was naturally included in the Eastern part. The "hejira," or "flight" of Mohammed from Mecca by persecution to Medina, from which Mohammedans reckon time, occurred A.D. 622; in 630 Mohammed returned to Mecca as its master; in 632 when he died, he was lord of Arabia, and preparing to attack the Eastern Roman empire in Syria; and within 7 years from his death the whole of Palestine and Syria had been overrun by the victorious Arabs (whom the Romans called Saracens, from the Arabic *Sharkin* = "Easterners"), Jerusalem, Damascus, Antioch, and all the strong cities taken, and Roman authority expelled. The Crusaders, whose sway in Palestine lasted from the capture of Jerusalem in 1099 till the reduction of that city by Saladin in 1187, failed in their attacks on Damascus—which has remained firmly under Moslem sway, first of the Arab "Khalifs" ("Successors" of Mohammed), of whom the **Omeyyades** (the dynasty founded by the fifth Khalif, Moawiyah, who first made the title hereditary in one family) transferred the capital from Medina to the conquered splendours of Damascus; whence after the overthrow of

the Omeyyades (only one escaping to Spain, where he and his descendants reigned in splendour at Cordova) in A.D. 750, by the Abbasides (descendants of Abbas, an uncle of Mohammed), the latter removed the capital to Baghdad, newly founded in regal splendour for the purpose on the Tigris: thereupon arose the Turkish Seljuk dynasty (named from their first leader Seljuk, whose tribesmen emanated from the neighbourhood of Lake Baikal in Siberia, first as mercenaries, and then as rulers of the Baghdad Khalifate). The Saracens, naturally allied as of Semitic stock, whose Mohammedanism had known distorted origin from Christianity itself, had treated Christian pilgrims in the Holy Land with moderation; but these ruder Turks, Turanian converts to later degenerate Islamism, plundered and insulted them, which led to Peter the Hermit, under Pope Urban II., stirring Christian Europe to the Crusades. Following the Crusades and the disintegration of Seljuk power into a number of smaller states, came the present **Turkish dynasty** (having been preceded by a short-lived one of the same race), spreading westward from the neighbourhood of present Khiva, called Osman or Ottoman Turks from their founder; who, after well-nigh disastrous experiences at the hands of the Tatars— particularly in the memorable devastating irruption of Timur the Tatar, or Tamerlane, across Western Asia, when Damascus suffered similar ruthless butchery to Baghdad (where a pyramid of 90,000 human heads was piled up), Aleppo, Nicæa, Smyrna, and other cities—succeeded in impressing their sway over South-

western Asia, as well as less intactly in South-eastern Europe and Northern Africa, to last to the present day. The Moslems of Damascus, as at other places in the present Turkish Empire, have borne a **reputation for fanaticism;** and in July, 1860, there was a cold-blooded massacre of 6000 Christian inhabitants: from which it follows that the Christian tourist of to-day, whilst tolerated with generally bad grace, does well to take due precautions.

Having thus traced something of the history of this old city, lacking the environment ever to rise beyond merely mediocre importance, we come to describe its **main view-points:** the chief of which are, the **Great Mosque of the Omeyyades;** the **Street called Straight;** and the **Bazars** (most of which resemble covered streets); which last can be done collectively and conveniently in one half of the day, putting the other sightseeing into the other half—although for brevity we describe our itinerary as a whole.

The main hotels are in **El-Amara,** the N.W. quarter of the city to the N. of the Barada River, which passes underneath the extensive **Public Square**—on the north side of the Square being the Criminal Court, and Post and Telegraph offices; on the east the Café Dimitri (the city's great lounging-place) and the Police offices; on the south the **Old Serai** or Government offices; with the **New Serai** off to the west. Proceeding from the S.E. corner of the Great Square, by the **Horse and Saddlers' Bazars,** we pass southward, amid the **Coppersmiths' and Old-clothes' Bazars,** by the street paralleling the west side of the **Citadel**—a massive

stone fortress erected by Nur-ed-Din in the 12th century (to which visitors are not admitted); thence **holding eastward** about another quarter-mile by the cross-street paralleling the south end of the Citadel, through the **Souk-er-"Rumeh"** ("Roman," in reality Byzantine, Bazar), the main shopping centre of Damascus, near which is the **Ottoman Bank,** and thence through the new **Souk-el-Hamidieh** (Bazar named after the recently-deposed Sultan Abdul Hamid) famous for confectionery, and the **Cotton-merchants' and Booksellers' Bazars** (the last named smaller than of yore but with some shops holding valuable oriental collections), we come **to the Great Mosque of the Omeyyades. If instead** of taking the cross-street mentioned, we continue **southward** (passing, diagonally S. W. across from the citadel, the palace, with barracks behind to the west of it) we come a square or two farther along **to the Mosque-es-Sinanieh,** at the west end of the **Street called Straight;** which (for a short distance as the Souk-em-Midhatieh, then as the broader "Long Bazar," and for the remainder of the way as the Derb-em-Mustakim) runs hence eastwardly for one mile across the city to the Bab-esh-Sharkeh ("Eastern Gate") in the city walls.

The **present Great Mosque of the Omeyyades** occupies but a part of the site of the great Syrian temple called the **House, or Temple, of Rimmon** (the great god of the Syrians—mentioned by Naaman the Syrian, 2 Kings v., 8)—and but a smaller fraction of the site of the still greater **Roman Temple of Jupiter,** built on

its ruined site early in the Christian era, whose **temenos** or area measured 1200 feet east-west by 1000 feet north-south with usual orientation or pointing to the east, of which four gateways have been found in the outer walls, that on the west having been preceded by a great propylæa entrance. The northern and southern gateways by their lesser importance disprove the claim that the main temple entrance was by the southern triple gateway built into the mosque wall—on the lintel of which is the carved later-Greek **inscription: "Thy Kingdom,** oh Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations." To view this inscription it is necessary to ascend to the bazar roofs to the south; but many of the temenos columns may be seen built into house walls on the streets to the north and east; whilst remains of the propylæa, near the Bab-el-Barid, are best seen from the *Madnet-el-Gharbieh* ("Western Minaret"), which should be ascended for the fine view of the city—the two other minarets being called the *Madnet-el-Arus* ("Bride's Minaret") crowning the handsome cloisters on the north side, and the *Madnet Isa* ("Minaret of Jesus"). The greater portion of the Roman temple was demolished by Arcadius, son of Theodosius, early in the fifth century, for the erection of a great Christian Cathedral, for two centuries one of the most famous in Christendom, upon the capture of which by the Moslems it was shared for a brief time with the Christians, the Moslems taking the east end only: however, under the Khalif Walid it was entirely reconstructed and

converted wholly into a mosque, being enriched with the most costly tiles, mosaics, and other decorations. This superb mosque, restored after partial fires in 1069 and 1400, was almost totally destroyed by fire in October, 1893, through the carelessness of a workman engaged in repairing the lead roof—among the treasures lost on that occasion being one of the four original copies of the Koran; another the exquisite (between two pillars) **shrine of John the Baptist,** from a very old tradition that when his disciples buried his body in Samaria, they brought his head to Damascus and buried it beneath this shrine; where, in spite of fires, it is claimed to be still preserved! The new reconstructed mosque is well worth a visit, requiring payment of a fee and consular *kawass* for the purpose: besides its three graceful minarets it possesses a spacious open court to the north, containing in its centre a handsome ablution fountain called *Kubbet-en-Naufara,* at its west end a columned building called *Kubbet-el-Khasneh* ("Shrine of the Treasury") where were recently found some very ancient parchment manuscripts, and at its east end another domed erection called the *Kubbet-es-Saad* ("Shrine of the Hours"). Outside the mosque precincts to the north is the tomb of the great Saladin (more properly Salah-ed-Din).

Proceeding southward a few squares from the Great Mosque, through or close by the **Shoemakers', Cloth, Silk, Gold and Silversmiths', and other Bazars,** we come into the broad, commodious **Souk-et-Tawileh** ("Long Bazar"), in the western section of the **Street**

called Straight. This last we follow due east along the Derb-em-Mustakim, with the Jewish and the Christian quarters to the north and south thereof respectively as we leave the Moslem main part, till we reach the **Bab-esh-Sharkeh;** passing outside which we can see by the remains of the three arches of the **Original Gateway** that the present street, whilst still the broadest and principal thoroughfare of the main city, occupies merely the northern footway of the great ancient "Street called Straight," whose broad central-carriage and southern-footway archways are now closed up, and the corresponding street space within the city covered with buildings—the present, surviving street-space, whilst designed for a straight course, wabbling greatly between its encroaching building lines.

Just before exiting by the Bab-esh-Sharkeh, a lane to the north leads in a square or so to the so-called **"House of Ananias,"** with an ancient-looking room fitted as a Latin chapel, traditionally the abode of the Christian disciple of that name commissioned to recover Saul of his blindness and to baptise him in the name of the Lord (Acts ix., 10). A short distance south outside of the Bab-esh-Sharkeh, at a projecting buttress of the city walls, with a house above it built on the wall, is the spot, traditionally **where St. Paul was let down from the wall in a basket** (Acts ix., 25): south from this is the Christian cemetery, with tomb of St. George (not the patron saint of England) who assisted Paul in his escape; whilst in one of the Moslem cemeteries is the tomb of Fatima,

Mohammed's daughter, from whose union with Ali, the fourth Khalif, all the numerous lineal descendants of the Prophet are sprung.

For those with time an interesting excursion is by the roads paralleling, outside, the **city walls** (protected much of the way by a moat, filled on the north side from the Barada): along the **south wall,** in proceeding west from the Bab-esh-Sharkeh, being the Bab-Kisan (walled-up) and Bab-es-Saghir ("Small Gate"), west beyond which the walls are built into the houses and the gates destroyed; whilst on the **north side** from the Bab-esh-Sharkeh, proceeding west paralleling the Barada back to the Public Square the walls and gates are double, the latter known as the Bab-Tuma ("Gate of Thomas"), Bab-es-Salam ("Gate of Peace"), Bab-el-Faradis ("Gate of Paradise"), and Bab-el-Ferej ("Gate of the Exhibitors").

In the S.W., **"panhandle" part of Damascus,** running S.S.W. from the Jameh-es-Sinanieh is the broad thoroughfare called the **Meidan;** where the country people of the **Hauran** (the surrounding oasis plain) bring their grain and other produce for sale and barter: and hence, through the **Bawabet-Allah** ("Great-gate of Allah") occurs the **Starting of the Haj,** or Sacred Pilgrimage of thousands of Moslems, bearing the *mahmal* containing the covering or carpet for the Kaaba, or Sacred Stone, at Mecca—being routed now to travel by the less arduous and more expeditious means of the Turkish railway from Damascus to Medina and Mecca (recently constructed). In Damascus a traveller, being asked and not caring to give his

destination, replies that he goes "by the Bawabet-Allah," and no more is said: it is an accepted form of evasion; for the Bawabet-Allah opens ultimately to the desert. To the north of Damascus is a high bare hill called the Jebel-Kasim, surmounted by an old Moslem shrine called the **Kubbet-en-Nasr,** ("Dome of the Victory"), commemorating, according to Moslem tradition, where Abraham, the "Father of the Faithful," first received the divine revelation of the "Unity of the Godhead" whilst on his way from Ur of the Chaldees to Canaan; and where Mohammed himself made a pilgrimage in honour of Abraham's revelation —refusing with a sigh, according to the Arab historian, to go any nearer to Damascus, saying, "Man should enter into but one Paradise—that of the Hereafter."

XIV

SMYRNA, INCLUDING EPHESUS (ASIA MINOR)

From Beirut to Smyrna is a run of 680 miles, in a generally W.N.W. course—so that, embarking at evening, the next morning's twilight finds us weathering the western edge of the large island of **Cyprus,** leased by Great Britain from Turkey for an annual tribute; and by nightfall we pass the considerably smaller island of **Rhodes,** the outpost of the **"Sporades"** (meaning "Scattered," numbering about 75 islands), famous as the stronghold of the Knights of St. John in Crusader times, and for a brief period an important power in ancient Hellenic times (during which in 224 B.C. was erected, facing—but not, as sometimes represented, striding—the main harbour entrance, the far-famed Colossus; short-lived as destroyed 56 years after erection by an earthquake). Thence we continue through the night by the main channel of the Archipelago—skirting for a space the Sporades to our right, with the **"Cyclades"** ("Circling," *i.e.* the sacred island of Delos, understood; comprising over 200 islands) off distantly to the west—until passing small **Patmos,** whose monastery commemorates the

Beirut from the Bay.
General View of Smyrna.

residence of St. John, we cut northerly between Samos and Nikaria (Icaria), and later by another morning's twilight thread the beautiful, island-studded channel between Asia Minor and **Chio** (an important island with 70,000 population, whose capital Castro has been largely rebuilt since the great earthquake of 1881): thence rounding the promontory of Kara-Burnu we proceed south-eastwardly **up the Gulf of Smyrna** to Smyrna—passing at the narrowest point (marked by floating lighthouses) the Turkish fortress of Sanjak-Kuleh on the south near the ancient Sanjak-Kalessi ("Castle of the Standard"), with high mountains constantly in view (chief: Mt. Sipylus to the north; Nif Dagh, ancient Olympus, to the east—each 6000 feet).

Smyrna (Turkish *Ismir:* **Hotels**—*Grand Hotel Huck, Hotel de la Ville:* on the quay near the landing-place), capital of the Aidin Vilayet, with a population of 225,000—of whom one third are Moslems, over one half Greeks, and the rest mainly Armenians and Jews,—ranks after Constantinople in importance among Turkish ports, having regular sea communication by various lines with the principal ports of the Levant, Europe, and North Africa; and possessing also **railway communication with the interior**—the Aidin-Dineir line running first southerly to Aidin, thence eastwardly to Dineir, and the longer Kassaba system to the north-eastward affording connection with Scutari (Constantinople). As seen from the gulf, the town presents a generally modern appearance in its extensive "Franji" (mainly Hellenic) quarter spreading along the water front, with oriental touch

from the Turkish and Jewish quarters huddled along the slope of Mount Pagus (600 feet) on the south-east, with the hill called Deirmen Tepe bounding the scene on the south-west. The **foundation of Smyrna** is lost in myth, being ascribed to Tantalus, who named it Naulochus—which name was afterwards changed to Smyrna by one of the Amazons from Ephesus. Later, the Æolians established the first Greek settlement at the innermost end of the bay,—considerable ruins of cyclopean walls, tombs, and pottery marking the site, and the small stream near-by being accredited as the Meles, on whose banks tradition places **Homer's birthplace:** this town was captured from the Æolians by the Ionians of Ephesus and Colophon, becoming in the 7th century B.C. the thirteenth city of the Ionian Confederacy: the following century it was captured and its Greek fortifications destroyed by the Lydians: later it passed with the Lydian kingdom into the hands of Alexander the Great, who ordered its reconstruction on Mount Pagus, about three miles from the old site, on part of the more convenient site of present Smyrna. The new city prospered greatly through Roman times, and in early Christian days contained one of the Seven Churches of Asia. After the division of the Roman empire, Smyrna shared the fortunes of the Eastern part—suffering its first Mohammedan attack in 671: and after various vicissitudes, including the seizure of its lower castle by the harbour for a time by the Crusaders, it eventually, in 1424, upon the capture of the whole province of Aidin by Murad II., passed into Ottoman power,

where it has remained ever since. The place has suffered much from **earthquakes,** the Emperor Marcus Aurelius restoring it after the very disastrous ones of A.D. 178–180, and in modern times those of 1688 and 1788 being exceptionally severe; few years pass without some shocks, but a prominent English resident informed the writer that the method now practised of supplementing the masonry of houses with an inner frame-work of wood is proving of much advantage. The city received a great impetus, when, following the Crimean War, British capital began the two railway lines from it into the richest parts of Asia Minor. **Ancient Smyrna** boasted many **monuments**—the Homerion in honour of Homer; numerous temples; great walls, with massive gates—the most important the Ephesian, and the Sardean (from Sardis, modern Sart, capital of ancient Lydia) or Magnesian (from Magnesia, to the north-east), being the present Tshurak-Kapu = "Gate of Soap-earth"; with the chief street "Golden," mentioned by Aristides, running between these two gates; and the castle on Mount Pagus, with the site of the Acropolis of Antigonus on the western part of the hill.

Modern Smyrna, whilst a commercial port of call with annual exports and imports valued at $30,000,000 and $20,000,000 respectively, visited also by winter touring vessels, is not particularly interesting—with its generally narrow, illy-paved streets, and labyrinthine, rather commonplace, **Bazars.** The chief excursion is to **Mount Pagus**—passing, above the Turkish quarter, the site of the **Ancient Theatre** (one of the largest in

Asia, accommodating 20,000 spectators), with peculiar masonry arrangement at the orchestra entrance as protection against earthquakes, most of the white limestone of the theatre having been carried away; farther up the hill to the south-west is the **site of the Stadium,** the scene of the martyrdom of St. Polycarp, second Bishop of Smyrna, burnt in his eighty-sixth year, the Turkish *Santon* probably his memorial tomb: the **Castle** consists of a keep with ancient Hellenic foundations, and a fortified enclosure of entirely Byzantine origin—the view from the summit overlooking the Gulf of Smyrna amply repaying the climb. Other points of interest include the **Caravan Bridge,** beyond the Armenian quarter, over Strabo's Meles, dating from the Roman road constructed B.C. 129 through the province of Asia between Pergamos (modern Bergama) on the north and Apamea Cibotos in the south: proceeding past the Church of Constantine and Helena to the north-east, by a road showing from finds of sarcophagi to have been for a distance beyond the Sardean Gate a "*strada sepolchri*," as at Pompeii, brings at about three miles from Smyrna to Halca Bonnar, or **Diana's Bath,** a beautiful spring in the grounds of the *Société des Eaux de Smyrne.* Strabo's Meles, mentioned, is not to be confounded with the original Meles River, associated with Homer's birthplace and Old Smyrna, debouching at the apex of the bay a couple of miles north of Diana's Bath—the so-called Tomb of Tantalus crowning a high hill near-by. The traveller who has never seen an oriental *caravanserai* or native *khan*, with its primitive, and

generally unsanitary, hostel accommodations for man and beast, may visit the large interesting one at Smyrna, cypress-fringed and fair to look at from a distance and above the average in cleanliness within.

From the Smyrna terminus-station of the **Aidin railway,** at Daragatch Point (the north "spear"-tip of the city), **to Ayasoluk (for Ephesus)** is a journey of 48 miles, consuming 1¾ hours. Skirting at first gardens of orange and mulberry trees, after crossing Strabo's Meles and the Kassaba line, and passing the Caravan Bridge station and the Christian and Jewish cemeteries, we ascend southward past Mount Pagus for a few miles the beautiful **valley of St. Ann,** where courses Strabo's Meles with picturesque aqueducts and overshot water-wheels, to Paradise station: beyond this the route is through hilly country and a series of plains, Tourbali station being in Homer's famous **Caystrian Plain;** passing which and the defile of the Cayster with its Castle of Ketchi-Kalessi, the line emerges on the **plain of Ephesus** to the right, affording view of the Turkish Castle of Ayasoluk and the Byzantine aqueduct; and passing some rich fig groves we reach **Ayasoluk station,** with the village of Ayasoluk a short quarter of a mile to the west. The sightseeing of Ephesus from Ayasoluk station and return can be done on foot in 2–3 hours: but before proceeding descriptively, a brief **historical review of Ephesus** is in order. Ephesus, like Smyrna, enjoyed a considerable civilisation before Greek exploitation: around an important sanctuary of a goddess, whose cult was practically the Reproductive-force with the Moon as symbol,

Carians and Phœnicians lived under sway of a highly organised priesthood, in close relation with the hierarchies in the interior of Asia Minor—at the head being a high priest, *Megabyzos;* priests called *Essenes* ("Kingbees"), and priestesses, *Melissæ* ("Bees"), their services being attended by bands of armed men and women; whilst the tribes, or *Comæ*, cultivators of the land, lived around this primitive temple. When in B.C. 1040 the **Ionians** under Androclus, son of the Athenian King Codrus, tried to settle at the mouth of the Cayster, which is one of the three large rivers of Asia Minor, they encountered the armed virgins of the temple—leading to the famous **legend of the "Amazons."** Eventually the invaders founded a Greek city, with harbour connection, nearer the coast than the ancient Asiatic sanctuary and town at (what is now) Ayasoluk—maintaining friendly relations with the hierarchy of the great goddess, to whom they gave the name of Artemis, as well as with the Heraclidæ who ruled in Lydia. But when the Mermnads came to power in Lydia, they overran the Greek towns on the coast, Smyrna, Colophon, Miletus, and—in a protective way—Ephesus, where Crœsus as friend of the Asiatic hierarchy assisted in building the **first Great Temple.** Early in the 5th century B.C. when the Persians overran Asia Minor, they respected the Artemisium; and Xerxes, after Salamis (B.C. 480) sent his children here: the bounds of the temple afforded indeed a great sanctuary or asylum, where refugees were safe, and where even foreign potentates sent their valuables for safe-

keeping. This first Great Temple however was burnt by a miscreant Erstratus on the day Alexander the Great was born, immediately preceding the battle of Granicus, B.C. 334, when Ionian power yielded to the Asiatic hierarchy. When Alexander the Great visited Ephesus, a **new greater Temple,** of which Dinocrates was architect, was nearing completion—one of the so-called Seven Wonders of the Ancient World; to which by offer of magnificent benefactions Alexander endeavoured, in vain, to have his name attached. When the Romans established their sway over Asia, Ephesus, already a most thriving city, was made the capital of that province, and became even more so the great entrepôt between East and West. The "Acts of the Apostles" refers to the great goddess Diana of Ephesus: in contradistinction the Church of Ephesus became the head of the Churches in Asia, numbering among its members St. Paul (who remained here nearly three years), St. Timothy, and St. John—the name of the last (Ἅγιος θεολογος) remaining in the present name Ayasoluk; and six Ecumenical Councils were held here. The great Artemisium was finally plundered and destroyed by the Goths A.D. 263.

The **road from Ayasoluk station towards Ephesus** proceeds west alongside the high-pillared **Byzantine Aqueduct,** its vaulted top the abode of storks; thence skirts the south end of **Ayasoluk village** against its castle-crowned hill to the north, with some old mosques to the left; and at a short distance west from the village is the site of the famous Artemisium ("Tem-

ple of Diana"). However, the **listed procedure** is to reserve this last great "monument" for the return—holding out south of it to the site of the **Greek city proper,** which is entered by the **Dipylon,** or Double Gate, conducting to Magnesia and the Artemisium itself near-by without, with the remains of the splendid **marble colonnade** erected by the rhetor Damianus (in honour of his wife) to protect the processions passing between the city and the Artemisium. Proceeding generally northerly with **Mount Prion** to the east, and **Mount Coressus** to the south (according to some authorities *vice versa*) we visit in order the following ruins: a gymnasium called the **Opistholeprian;** small Roman temple; circular temple, partially converted later into a **chapel, wrongly called the Tomb of St. Luke;** wool-market; next, the interesting **Odeum,** or "Singing-hall," with proscenium of white marble and red granite columns; slightly farther, a temple, and a Byzantine church; then the **old Agora** ("market-place"), with Roman temple ascribed to Claudius to the south of it. Turning now past the old Agora to north, we reach at the south gate in the later Byzantine walls the imposing **Theatre,** one of the largest in Asia (as restored in the 3d century, on original built by Lysimachus), seating 30,000 persons, with 66 rows of marble-slabbed seats, divided into three tiers or wedges by two diazomata; here occurred the riot, led by Demetrius the silversmith, mentioned in Acts, with the throng shouting "Great is Diana." The large **paved street** can be traced, **running north** from the Theatre to the Stadium, with the north gate of

the later Byzantine north-wall just beyond: **another equally important street** is traced, running roughly inside the later Byzantine south-wall west to the **Tripylon Gate, of the Inner Harbour;** which last was surrounded by a quay and a colonnade (from the land-level having risen, the sea no longer even visible), with the **marble Exchange** or market-hall to the south of the Tripylon Gate, whilst to the north was the **Great Gymnasium** built by the Romans adjoining the **Roman Agora** to the east. The buildings around the Agora were destroyed by fire, probably in A.D. 263, by the Goths; later in the 5th or 6th century, the eastern portion of the Agora area was rebuilt with streets of shops and dwellings, partially disclosed by excavations, one fine dwelling having the rooms paved with mosaics. At a little distance north of the Roman Agora are the **ruins of a large double church,** said to be that in which Cyrillus of Alexandria presided over the Third Ecumenical Council (431) which proclaimed the Virgin Mary "Mother of God," against the protests of Nestorius and his followers (Mohammed in a later century being a Nestorian Christian, before he apostately founded his new religion). Passing east now to a point about midway along the street leading north from the Theatre to the Stadium—we see a marble basin, called the **Bath of Dioscorides:** proceeding northward, to the west of the paved street, we note a small hill topped by an ancient rock-cut altar called the **Serapeum,** affording comprehensive view of the ruins of the **Stadium** just across the street, and the **Prætorium,**

to the north of it, by the city gate leading to Colophon: turning east by the once-colonnaded street leading between the Stadium and the Prætorium, and out the Smyrnean Gate, and along the ancient Via Sacra for a space, we make now for the entrance of the **Artemisium.** Of this, one of the most famous shrines of antiquity, practically the only vestiges to-day consist of the site, identified by Mr. J. T. Wood in his Ephesian excavations of the last third of the 19th century, some of the substructures of the walls, and several broken fragments of columns—other more important fragments being in the British Museum: according to Pliny the Temple was 425 feet long and 225 wide, with 127 columns supporting the roof, of which 36 were sculptured—one by Scopas—the great altar occupying the western front: Mr. Wood found the pavement of the first Great Temple 22 feet below the modern surface, the result of the wash of winter rains for centuries down the Azizieh Pass. About ¼ mile N.E. of the Artemisium is the **Great Mosque of Isa Bey,** one of the Aidin sultans—the west front built of marble blocks from the cella of the Artemisium; the beautiful portal and windows showing the refined Persian art: the interior consists of the customary court and "maksura" (mosque proper) with two cupolas supported by four monolithic columns from the Great Gymnasium. Above the mosque on the hill is the Gate of Persecution, built from spoils from the Theatre and the Stadium (so-called from a bas-relief depicting the death of Patroclus and Hector) —representing the entrance to the Citadel in Justin-

ian's time, when the Ephesians settled round the new Church, later **Cathedral of St. John,** the ruins of which lie north of the gate; with the ruins of the **Turkish Castle,** mainly a mosque and cistern, on the summit of the hill.

Our itinerary allows but one day for sightseeing Smyrna, with Ephesus; and the proper course, unless special train is engaged, is to proceed immediately on landing, by the regular morning train from Smyrna to Ayasoluk (for Ephesus), returning by regular afternoon train leaving Ayasoluk at 1.50, for what sightseeing is possible in the remaining one and a half to two hours of early-spring daylight: a better time arrangement all round is possible by engaging special train, leaving Smyrna at any afternoon hour desired, cutting down the stay at Ayasoluk to two hours, and returning to Smyrna in time for evening dinner on board ship, as we steam out the Gulf.

XV

CONSTANTINOPLE, INCLUDING BLACK SEA (TURKEY)

From Smyrna to Constantinople is a sea journey of about 290 miles—proceeding the first quarter of the distance generally N.W. to round the large island of **Mitylene;** thence N.N.E. to the entrance and passage of the **Dardanelles** (Hellespont); and thence veering more to E.N.E. across the **Sea of Marmora** to the **Bosphorus;** where circling Stambul we drop anchor at the New Quay on the Galata-Pera side of the **Golden Horn.** From steaming quietly through the night from Smyrna, we wake up to find our vessel stopped entirely at the narrowest point (barely one mile across) of the Dardanelles, guarded by the strongly fortified **Castles of the Dardanelles,** Kalid-el-Bahr ("Key of the Sea") on the European side and Chanak-Kalessi ("Earthenware Castle") on the Asiatic side—the latter with a considerable town of the same name, also called Dardanelles, of 5000 inhabitants, where all ships have to stop to show their papers. **Chanak-Kalessi** is the usual starting-place for the **excursion to Troy**—whose height and plains with the so-called Tombs (Mounds) of Antilochus, Patroclus, and Achilles, near the shore, are visible a

Stambul and the Golden Horn.
Galata-Pera and the Bosphorus.

few miles below in rounding into the Hellespont: at a few miles beyond Chanak-Kalessi in a narrow bend we pass the fort of Nagara-Burnu, at the site of ancient **Abydos** on the Asiatic side, with **Sestos** a little N.E. on the European side, where Leander in ancient, and Lord Byron in modern, times swam the Hellespont, and where Xerxes bridged it with boats for his army. Teskerehs (Turkish "passports"), properly viséd, are required for entering Turkish possessions, whether in Europe, Asia, or Africa. The **Turkish (or Turco-Tatar) language** is a branch (considerably persianised and arabicised) of the Ural-Altaic (commonly styled Turanian), comprising one of the primary linguistic families of the eastern hemisphere, spoken in a wide range from the Caspian Sea to Northern China. Throughout the Turkish empire, French is very often linked with Turkish in official use. **Turkish money** consists as follows:—of bronze, 10 paras = 1 cent, 20 paras = 2 cents: nickel, 1¼ piastres (50 paras) = 5 cents, 2½ piastres = 10 cents: silver, ½ piastre (20 paras) = 2 cents, 1 piastre (40 paras) = 4 cents, 1 cherek or beshlik (5 piastres) = 20 cents, 1 medjidieh (20 piastres) = 80 cents: of gold, 1 lira (£T.1 = 108 piastres) = $4.32: the British sovereign (120 piastres) and French Napoleon (95 piastres) are taken, also the U. S. $5-gold-piece at the equivalent of a British sovereign. In banks computations are made in piastres-gold — £T.1 = 100 piastres-gold. Time is calculated from sunset to sunset, with twice twelve hours; so that it is necessary to know the sunset-hour of any certain day to know the Turkish

time o'clock: with similar inconvenience Moslem months are lunar, and keep moving round the solar year.

Constantinople (Hotels: *Pera-Palace*, of the International-Wagons-Lits, expensive, much the best, with direct access into the "Petits-Champs" Gardens, Pera; *Grand de Londres; Royal et d'Angleterre; Bristol;* close to these Gardens), as a vilayet rather than one city, **comprises Stambul** (Turkish abbreviation of Constantinople), the old city, stretching from Old Seraglio Point on the Bosphorus, along the Sea of Marmora on the south and the Golden Horn on the north-east, to the land-walls crossing between the Sea of Marmora and the Golden Horn; **Galata** (the "Celtic" or "Galatian" quarter, of the 3d century B.C.) embracing the low level part to the north-east of the Golden Horn from Stambul; and **Pera** (from περα =across) higher up on the ridge, 300 feet above Galata, and like it across the Golden Horn from Stambul; whilst east across the Bosphorus on the Asiatic side is **Scutari,** on the site of the Greek *Chrysopolis* ("City of Gold"). The main **Stambul railway terminus** is just east of the New Galata Bridge; and the railroad, after hugging the waterside westward along the Sea of Marmora, strikes N. W. from San Stefano to Adrianople, Belgrade, Vienna, etc. At the south edge of Scutari is the terminal station of the **Asia Minor railways.** Regular steamship lines run from Constantinople to the Black Sea, Mediterranean, and ports beyond.

The **history of Constantinople** begins with that of

Byzantium, founded about 667 B.C. by Greek colonists from Megara: following its capture by the Persians Byzantium was recovered by Pausanias for Greece after the battle of Platæa in B.C. 479; becoming thereafter mainly a dependency of Athens, which in B.C. 339 under the persuasion of Demosthenes aided the city in repelling the siege of Philip of Macedon. An incident of that siege was the betrayal of a surprise party of the enemy by the barking of dogs and the light of a falling meteor in the northern sky; because of which the citizens raised a statue to Hecate the Torch-bearer—whose emblem, the **crescent moon in conjunction with a star,** the Turks in capturing Constantinople borrowed for all Islam. In A.D. 190 Byzantium was captured by the Roman Emperor Septimius Severus: the razing of the city walls later invited assaults of the Goths, who were defeated by the Emperor Claudius II. ("Gothicus") in 269 at Nissa, the so-called "Column of Theodosius" in the Seraglio grounds dating perhaps from this event. By 323, when **Constantine** besieged the city, Byzantium had almost monopolised the commerce of the world; and, following its capitulation, the seat of the Imperial government was transferred there from Rome; whereupon the new city—under the name of New Rome (still used by the Orthodox Greek Church), afterwards called Constantinople in honour of its new founder—was inaugurated in 330 as the Christian capital of a Christian empire. The existing walls were built in the reign of Theodosius II. partly in 413, and partly rebuilt in 447 after an earthquake and to

enlarge the city and defend it against the advance of the Huns under Attila. **Justinian** successfully drove back the Vandals, Goths, Persians, and Bulgars. In 673 began the first Saracen siege, continuing unsuccessfully for seven summers: in 718 began a second series of attacks, during which Harun-al-Raschid occupied the heights above Scutari. The Latin Crusaders requited illy the hospitalities of the city, and in 1204 captured the city, pillaged it shamefully, besides deflecting much of its trade to Venice, Pisa, and Genoa; until in 1261 Alexius Strategopoulos, a trusted general of Michael Palæologos, recaptured it for the Greeks. Osman (or Othman), who gave his name to the Ottoman empire, in 1299 reached the territory of Bithynia on the Asiatic side; and a few years later, Brusa (founded according to Pliny by Hannibal), a few miles south of the Sea of Marmora, was made the capital of the Osmanlis. In 1396 Constantinople narrowly escaped capture at the hands of Bayazid I., the first Ottoman sovereign to assume the title of Sultan—his intentions being thwarted just in time by the irruption of Timur the Tatar; the city was later besieged by Musa his son, and by Murad III. The **last Ottoman siege, conducted by the Sultan Mohammed II.,** began on April 6, 1453, and lasted till May 29, 1453, when the Greek army was defeated, the last Greek Emperor, Constantine Palæologos, killed—and the Conqueror entered in state by the Gate of St. Romanus (Top-Kapu, "Cannon Gate") and rode to St. Sophia along the street now occupied by the tramway; and

although the city had decreased much in wealth and population, the sack made his followers rich. For 1000 years the Theodosian walls had defended the higher civilisation of mankind against formidable antagonists—to be carried by a nation hostile to the Christian faith and society: no alien army has since besieged the city; and the walls remain to-day practically in the state in which they were left on that fateful spring day almost half a millennium ago. Up until the Ottoman conquest, Constantinople was also the treasure-house of Greek learning: its overthrow drove Eastern scholars to different parts of Europe; and this dispersion, along with the discovery of the art of printing about the same time, had a powerful influence in bringing about the revival of letters, historically known as the Renaissance.

In the middle of the 13th century the Seljuk Sultan of Iconium (the Seljuks having irrupted into Asia Minor from Persia several centuries before—as seen under our chapter on Damascus), whilst hard pressed at Angora by a Mongolian army which had swept westward from Central Asia, was relieved only through the aid of 400 horsemen, appearing unexpectedly under their chief Ertoghrul, a member of a Turkish family which the Mongolian invasion had driven from their camping-grounds in Khorasan: for this service the Sultan gave his deliverers settlements between Angora and Brusa. Osman (or Othman), Ertoghrul's son, born in 1258, asserted the independence of his tribe; thus founding the nation known as the **Osmanlis** or **Ottomans**—who until

recently have never applied the word "Turk" to themselves; whilst the Imperial succession in the male line (the eldest male surviving) of Osman has been unbroken to the present ruler Mohammed V. Since the reign of Selim I., the **reigning Sultan** has also held the office of **Khalif,** *i.e.* "Successor" of the Prophet Mohammed; and from being thus the head of the Moslem religion he exercises religious authority over practically all Islam. The Sultan is—or possibly we should say, was (before the real granting and working-out of the Constitution of 1908, which proved itself strong enough in April, 1909, to overthrow its hypocritical grantor, Abdul Hamid)—an absolute sovereign, subject only to the principles of the Koran: the **Grand Vizier** is, or was, his Prime Minister, the head of his **Cabinet,** in civil affairs—with the Cabinet offices in Stambul near the Cold-Fountain Gate of the Old Seraglio, called also the Sublime Porte, a term applied also to the Cabinet; in practice, however, the Imperial government was, under Sultan Abdul Hamid, centralised at his chief Palace of Yildiz, with the Cabinet figuring for little except as a scapegoat in his numerous international embroglios. The **Sheikh-el-Islam,** with official residence in Stambul by the Suleiman Mosque, is, under the Sultan, the Chief of the Mohammedan religion and law—the high council whereof is called the **Ulema.**

The **Mohammedan religion** is a more or less integral part of the daily and civic life of its peoples; among whom however the Turkish metropolis epitomises the same laxity manifested by the French capital towards

Christianity. Every Mohammedan is commanded to pray five times a day (besides twice at night) and before each prayer to wash his hands, face, ears, and feet up to the ankles—fountains for the purpose being provided in every mosque court: on entering the mosque proper he takes off his shoes as a mark of reverence—retaining his headgear even through the *namaz* (prayer-litany) which composes the services and in which the average worshipper joins in various prescribed attitudes and responses. From the *mawaden* (plural of *madneh*) or minarets the hours of prayers are announced by *muazzenin* (frequently blind men, selected so that the customary privacy of the women on the surrounding housetops may not be overlooked) in their *azan* (call to prayer): "Allahou akbar [four times]; la ilah ill' Allah; ash-hadou anna Mouhammed rasoul Allah" ("God is greatest; there is no god but God; I bear witness that Mohammed is messenger of God"). Aye from out the very darkness, with the first grey glint of daylight quivering on the horizon, comes the high aerial call, floating celestially downwards as it were from Allah to the hearts of his people: "Haya ila el salah; haya ila el falah!" ("Get up to the prayer; get up to the endeavour!"). It would be a mistake, however, to suppose that all Moslems drop from secular things to their knees in prayer at the *muazzenin's* call; particularly in Constantinople the contrary is by long odds the rule—even as the bells of Christendom of week-days appeal only to the very pious. The leader of prayers is styled an *imam*, who stands before the *mihrab*, or niche indicating to the

direct beholder the direction of the holy Kaaba at Mecca: the *mimbar* is the great pulpit, occupied by the *khateb*, or leader at the Friday services—when, as being the Mohammedan Sabbath, additional prayers are said, for the Khalif, Sultan, and Islam, with occasionally a sermon preached. The Moslem year being lunar, dates vary: the great **festival of Ramazan** occupies a lunar month, hard enough in winter but especially trying when falling in the long summer days, when the Faithful abstain from food, drink, and tobacco between sunrise and sunset. On the 15th of Ramazan the Sultan goes in state to the Hirka-esh-Sherif Mosque in the Old Seraglio grounds to do homage to the *Hirka-esh-Sherif* ("Sacred Mantle," *i.e.* of Mohammed); which with the *Sanjak-esh-Sherif* ("Sacred Standard"—of the Prophet), the prayer-carpet of Abu-Bekr, and the arms and turban of Omar, is kept there—having passed into the hands of the Sultan Selim I. on capturing Mecca, Medina, and the Khalifate: and on the 27th of Ramazan is celebrated the Night of Power (*Kadr Geyjesi*)—which the writer attended on payment of the visitors' admission price of twenty piastres, sitting in the high gallery of the Mosque of St. Sophia, which was weirdly illuminated for the occasion throughout its vast interior by hundreds of flickering open lights, with a packed congregation "amening" the various exercises as they knelt, or now prostrated themselves on, the mattinged floor, individual-spaced as chairs would be set for sitting worshippers.

The **population** of Constantinople (the vilayet

including Stambul, Galata-Pera, Scutari, and adjacent small suburbs) exceeds 1,000,000—one half of whom are Mohammedans, and reckoned as Turks; next in numbers coming the Greeks (the majority "*rayahs*" or Turkish subjects), Bulgars, Armenians, Jews, and non-Balkan Europeans.

The majority of visitors to Constantinople make first for the **Mosque of St. Sophia:** so, remarking merely the high **Galata Water-tower,** used for water-pressure for fires (formerly called Tower of Christ or of the Cross; built in 1348, repaired by Mahmud II. in the 19th century)—we use the **Pera-Galata tunnel,** or descend afoot south by the **Grande Rue de Pera;** past the junction therewith of the **Grande Rue de Galata** (from the N. E., paralleling the Bosphorus) and the Bourse; cross from the Pera-Galata side to Stambul by the busy **New Galata (pontoon) Bridge** (which opens to admit vessels to the "Port of Commerce," part of the Golden Horn lying between this and the **Old Azab-Kapu Bridge** which in turn opens to admit to the "Port of War"): then from the Stambul end of the Galata Bridge we proceed southward by the tramway line about one mile, skirting the west end of the Old Seraglio area the latter part of the way; until, where the tramway turns westward, we reach the great Mosque of St. Sophia ("Holy Wisdom") on the north (rather N. E.) side of the famous **Forum Augusteum** (or *Augustaion, i.e.* "Imperial Place") of Roman empire days, now in part the **Place of St. Sophia**—the pristine magnificence of which we shall briefly describe to furnish the original *couleur locale* for the

great Basilica, now Mosque, itself. This rectangular plaza (anciently fully twelve feet lower than the present Place) was paved with marble by the Eastern Emperor Justinian (reigned 527–565; famous for his Code of Laws, chiefly the work of his jurist Tribonian); the southern part being called the **"Marble Place":** and the northern, near St. Sophia, the **"Milion,"** from the building of that name adjacent to the immense **Hippodrome** which occupied the west side of the plaza. The **Imperial Palace** itself seems to have had its site (in part where the Mosque of Ahmed now stands) along the south (or S.W.) end of the Augusteum, with beautiful gardens extending down to the sea: whilst, coming north, along the east side of the Augusteum were the **Baths of Zeuxippus,** with famous statues; the **Bouleuterion** (Senate-House); and the **Patriarcheion** (Patriarch's Residence), with fine gardens next to the **Basilica** itself on the east side. The "Milion"—not a mere pillar as the "Milliarium" of Rome and that of Ephesus, both of which present-day excavations show it superseded as the starting-place for measurements—was an ornate roofed building, with open pillared sides, containing statues of Constantine and his mother Helena. The Augusteum also contained the great **Pillar surmounted by the statue of Justinian** looking towards Persia (which, despite defeating, he failed to subdue), and the Column bearing the silver statue of the Empress Eudoxia, wife of Theodosius II. of the 4th century.

At the opening of the 13th century Constantinople (Stambul) is said to have contained upwards of 300

Christian churches—whereof five Greek and one Armenian survived to recent years, a number of others were transformed into mosques (distinguished by their yellow exterior from buildings erected as mosques, which are white), or were secularised—such as St. Irene in the Seraglio grounds, now used as a Museum of Ancient Arms; but of the great majority, as might be expected, even the sites are no longer known. The **mosques of Constantinople** of to-day (including *mesjids* or chapels) are reckoned to exceed 400—of which about a dozen are accredited as being Imperial mosques, occupying generally conspicuous elevations. Of the church-mosques the oldest is the **Emir-Akhor Mosque,** so transformed from the Basilica (of St. John the Baptist) remaining of the famous Monastery of "Akoimetai" ("Watchers," who maintained ceaseless divine service), founded by St. John Studius of Rome in 463; being situated at Yedi-Kuleh ("Seven Towers") at the south end of the land-walls, beyond which was the outside "Porta Aurea" ("Golden Gate"): whilst south of the Roman-Palace site, just west of the lighthouse demarking the Sea of Marmora from the Bosphorus, is the Mosque of Kutchuk Agia Sophia (**"Little St. Sophia"**), formerly the (Roman-ritual) Church of SS. Sergius and Bacchus (Illyrian martyrs) built by Justinian in 527 with Greek inscription to him and his wife Theodora—furnishing the model for the great St. Sophia. We come now to describe the **Great Mosque of St. Sophia** (on the site of two earlier churches successively destroyed by fire): the architects were Anthemius of

Tralles and Isidorus of Miletus, and the erection took the services of 10,000 workmen almost six years and cost $5,000,000; the principal material of the walls is brick, with costly marbles and columns in the interior, the great dome for lightness being constructed of pumice-stone and Rhodian bricks (five of which scarcely weigh one ordinary brick), no wood being used except for the doors—the building being practically fireproof. The dedication took place on December 26, 537; when Justinian remarked, "I have surpassed thee, O Solomon!" **The building** indeed covers 10 times the area of the Jewish Temple—having a breadth north-and-south of 235 feet, and a length east-and-west of 250 feet, with an eso-narthex (galleried inner corridor) extending 30 feet wide along and beyond the west end, with a smaller exo-narthex (outer corridor) still beyond: whilst the flattened lead-covered **Dome** (curve only 48 feet in height) extends 180 feet above the ground with a diameter of 108 feet. The **main exterior walls,** strongly buttressed, are painted in broad horizontal bands of white with narrower layers of red—a poor substitute for the marble lining of the original plan, never executed: the dingy-looking dome rests on an ornate shallow drum pierced by 40 windows as the means of lighting the interior, being flanked below the drum by two semi-domes: whilst symmetrically from beyond the outside corners rise **4 lofty white minarets,** overtopping considerably the great gilded bronze crescent placed by Murad III. on the summit of the dome—the S.E. minaret built by Mohammed

II. (the captor of Constantinople), the N.E. by Selim II. (whose *terbeh* is in the courtyard), the N.W. and S.W. by Murad II. (his *terbeh* also in the courtyard). From the exo-narthex at the west end 5 doors lead into the eso-narthex, which latter, marble panelled, with mosaic vault, was intended for penitents, catechumens, and the unbaptised: thence 9 doors lead into the **church proper**—over the centre or **Porta Basilica** ("Royal Door") a long brass plate having engraved a dove and a throne supporting an open book at the Greek words, "The Lord said: I am the door of the sheep, if any man enter in, he shall go in and go out and shall find pasture." From the bay of the Porta Basilica we look **lengthwise of the nave** (quasi-elliptic, with square centre) straight through to the **Site of the Holy Table** in the opposite bay in the apse east wall, between **galleried aisles** taking up the north and south sides: four great centre piers, in conjunction with two lateral piers directly objacent at each of the north and south walls, support the great weight of the great dome and main lateral semi-domes—besides which in each of the four rounded corners (exedræ) of the nave ellipse are smaller semi-domes, with a seventh one over the apse bay. In each exedra are two supporting porphyry columns (8 in all), quarried in Egypt and once part of the Temple of the Sun at Baalbek or possibly Palmyra (whence carried to Rome by Aurelian to adorn a temple there, and later presented by a patrician lady, Marcia, to Justinian for the salvation of her soul); again, on the north and south sides of the **nave centre square** respectively are

four verde-antique monoliths (8 in all), quarried in Thessaly and presented to Justinian by the Prefect Constantine of Ephesus: whilst 24 smaller columns of green marble serve to support, independently of the nave columns, the vaulted roof of the **aisle parts.** Walls and piers are panelled with marbles of various colours; and traces of mosaics show forth in the arches overhead. **Upstairs** 6 columns on each aisle side and 2 on each exedra, all of verde-antique, separate the nave space from the galleries, the roof of which is supported by 24 white marble pillars. On either side of the (west) entrance stand two huge alabaster jars, found among the ruins of Pergamos, and brought to Constantinople by Murad III. The **mosque floor** is of marble, and as the nave is not in line with the direction of Mecca (which Moslems should face in praying) the worship-mats are set obliquely with the nave—giving a bizarre effect to the interior: the **mihrab** (which furnishes the direction of Mecca) is at the nave-centre end of the S. E. exedra; near-by protrudes the **mimbar** (or pulpit), hung with the victorious banner of Mohammed II., where on Fridays the *khateb* ascends to read the special prayers for the Khalif, Sultan, and Islam, carrying a drawn scimitar to signify that St. Sophia is a mosque acquired by the sword; and in the N.E. exedra is the **raised tribune of the Sultan** enclosed with a gilded railing, with private access. On the right of the apse appears a large disc bearing the name of Allah, on the left one with the name of Mohammed, whilst in the centre is a verse from the Koran, "God is the Light of Heaven and

Earth." Midway between the nave centre and the S. E. pier is a square of Alexandrine work marking the place **where the Imperial Throne stood;** the **Patriarch's Throne** stood on the opposite side, whilst the *ambo* or pulpit stood midway between the east central piers. The **Galleries** (those over the aisles called the *Gynæceum* galleries because originally for women—the Empress and ladies of the Court using the central and east parts of the south gallery; there being also a front gallery over the eso-narthex) are reached by winding gently-graded stairs, practically an inclined plane: and it is impressive to lean over the gallery railings, and from this high vantage-point take in the magnificence and magnitude of the building. We must not forget, however, that whilst the magnitude of the edifice supervened the **conversion of the great Christian Basilica into a Mohammedan Mosque,** its magnificent "parure" of gold and silver, mother-of-pearl, and precious stones (the pulpit overlaid with silver; gold candelabra; the Emperor's seat glittering with pearls; the altar-table of gold, silver, lead, and pearls; over it the *ciborium* ornamented by a globe and a cross of gold; with the gigantic, very costly image of Holy Wisdom beyond) was pillaged from it, when on the capture of Constantinople the Turkish "janissaries" (from *yeni-askari* = new soldier: this famous or infamous corps being exterminated in 1826 in the Et-Meidan by order of Sultan Mahmud II.) hastened to St. Sophia to divide its assembled riches and human refugees between them: Mohammed II., the Conqueror, himself, on entering

the city by the Top-Kapu, rode straight to St. Sophia, where dismounting and passing within he prostrated himself on the marble table, that had been the altar, in thanks to Allah for his victory—and so the Christian church became a Moslem mosque. It is said that on that fateful day which marked the final fall of the Eastern remnant of the Roman empire, fully 50,000 terror-stricken victims sought asylum in the great Church of St. Sophia, many of them relying on a prophecy that an angel would annihilate the Turkish army before the advance-guard should reach the Column of Constantine. The mosque visitor is shown the **pillar** which bears the bloody imprint of **Mohammed's right hand** as sealing his conquest; also the **"cold window"** near the *mihrab* where a perpetual current of cool air inspires the officiants; again the famous **"shining stone,"** of transparent marble gleaming like crystal under the sun's rays; and, by the north entrance, the **"sweating column,"** with moisture visible through a crack in the over-layer of bronze. In **mezzanine floors** beneath the galleries, are former chapels, some now serving, like the *opisthodomo* of the Parthenon in ancient Greek times, as treasuries, where Turks going on lengthened journeys deposit their valuables in the secure protection of Allah for years at a time. **Underneath** the super-structure is **a great cistern,** one of the reserve reservoirs of the Roman city—the total series of Stambul's cisterns being accredited with capacity for water for 1,000,000 for a four-months' siege. The ancient *atrium*, surrounded by columns and walls covered by mosaics,

has disappeared: and now on the north side of the mosque is the **Court of the Imaret;** on the west (on which abuts the exo-narthex) the **Court of the Madrasé** with ablution fountain; south of this court and the mosque the **Court of the Chadirvan and Gardens.** Thus we have attempted to describe something of the past and present of this world-famous building, the type for many of the great Moslem-built mosques of Constantinople and elsewhere in Islam.

From the Mosque of St. Sophia we visit next the **remains of the great Hippodrome**—mainly the work of Constantine, where on May 11, 330, the inaugural rites of the new Roman Metropolis were celebrated: the building was of brick exterior, faced by a row of Corinthian pillars, measuring about 1300 feet long by 350 feet wide—the present open space called **Et-Meidan** (about 12 feet higher) covering part of the site. The rectangular east end of the Hippodrome was separated from St. Sophia by the Forum Augusteum; and at that end (over the offices, stables, and arsenal) was the *Kathisma*, or Imperial Tribunal, supported on 24 marble pillars, with the throne in the forefront: the semi-circular west end, the *Sphendoné*, was where now stand the Museum of Ancient Costumes (commonly called Museum of the Janissaries) and the Ministry of Trades and Arts: and in the centre of the arena was a long wall four feet high, the *spina*, covered with works of art and monuments, its north and south ends the goals of the Blues and the Greens respectively in the races. The artistic wealth of the Hippodrome was largely destroyed in

1204 by the Crusaders; and where once gilded chariots were driven furiously seven times round the course beneath the impassive gaze of the pearl-decked (Roman-Greek) Emperors and a multitude clad in silk and purple, has been in Moslem times mainly a horse market—recently embellished by the handsome marble fountain presented by the German Kaiser Wilhelm II. in commemoration of his visit of 1898. The **Four Bronze Horses** which adorned the Kathisma were in 1204 **carried to Venice**, where, after having been removed by Napoleon to Paris and restored after Waterloo, they now stand over the main entrance of the Cathedral of San Marco. Of the many **ancient monuments of the Hippodrome** we find only three *in situ:* (1) **the Obelisk,** 60 feet high, of Egyptian syenite; erected at Heliopolis (Egypt) by Thothmes III. of the 16th century B.C., and brought to Constantinople by Theodosius the Great, whose panegyrics in Greek and Latin share the surface with those of the great Egyptian ruler of nigh 2000 years before: (2) **the Serpent Column,** of three great bronze serpents intertwined to form a column—now headless, surrounded by a railing in Et-Meidan; originally erected, with the three serpents' heads supporting a golden tripod, before the oracle of Apollo at Delphi, commemorating the names of thirty-one Greek cities sharing in the victory at Platæa over the Persians; the column without the tripod brought to Constantinople by Constantine; and the last remaining of the three serpents' heads said (!) to have been struck off by a powerful sabre-thrust of Mohammed II. on his victorious way to

St. Sophia: (3) **the Built Column,** now on a marble pedestal, date of original erection not given, but with inscription telling of its restoration by Constantine VII. To the south of the Et-Meidan, mainly occupying the **site of the ancient Imperial Palace,** with the surrounding great-court encroaching on the Hippodrome site, is the **Mosque of Ahmed I.,** completed 1614, the fore-court having an arcade of 30 domes and 26 pillars, with the usual fountain in the centre: the superficial area of the mosque is slightly less than St. Sophia, the interior being square with white walls above the marble wainscoting and glazed with white glass; whilst externally the smaller domes and half-domes lead up pyramid-like to the great dome: appurtenant are six minarets—no other mosque possessing as many except the six-minareted mosque at Mecca, to which Ahmed had to add a seventh to allay Moslem clamour.

The Seraglio, St. Sophia and Ahmed Mosques, and Hippodrome site stand on the **first of the so-called Seven Hills of Stambul.** Slightly to the north of the Hippodrome site, marking the centre of the Forum of Constantine—which was surrounded by marble porticoes, triumphal arches, and statuary—is the **Burnt** or **Porphyry Column,** also called the Column of Constantine, and in Turkish *Tchenberli-Tash*—traditionally erected by Constantine in substituting Constantinople for Rome as the Imperial capital; within its foundations being placed a piece of the Cross (just discovered by his mother Helena) and one of its nails; the column, now uncapped,

formerly bearing a bronze statue of Constantine as Apollo crowned with the emblems of the crucifixion. At this Column, said prophecy, the Turks one day entering Constantinople should be halted by an angel, who should descend from heaven with a celestial sword and deliver it, and with it the empire, to a poor man seated at the foot of the column, who with the Lord's people should then drive back the infidel forces even as far as the Persian frontier. Near the Burnt Column are the **Terbehs ("Tombs") of Sultans Mahmud II. (the Reformer) and Abdul Aziz;** and the **Nuri Osmanieh** ("Light of Osman") Mosque of the 18th century, a marble edifice of fine design and workmanship: these "monuments" are on the **Second of Stambul's Hills.** A square or so west is the **Buyuk Khan-Yeni** ("Great New Bazar"—being also called the **Great Bazar**), an immense, low stone edifice of Byzantine effect, with intricate stone-vaulted passages, lighted from hundreds of small lead-covered domes in the roof, with particular passages (virtually covered streets, where dray animals and carriages jostle the crowds of pedestrians) given up to particular lines of merchandising, being the shopping centre for oriental rugs, embroideries, curios, perfumeries, jewelry, etc. Just west is the Bayazedieh, or Tomb-Mosque of Bayazid II., built in the beginning of the 16th century, known also as the **Pigeon Mosque** from its flocks of sacred pigeons (reputed descendants of a pair bought by the founder from a poor woman). Immediately north is the **Seraskerat,** or War-office; in whose spacious courtyard, on the highest of Stam-

bul's Seven Hills, is the tall slim Serasker Tower, mainly of white Marmora marble, climbed by some 200 steps to the bulging glazed chamber, with comprehensive view of Constantinople, where guards on duty night and day watch for and give alarm of fires: this tower was erected on the ruins of the ancient palace of the later Constantines, also for a time occupied by Mohammed the Conqueror, and later converted into a seraglio for dowager sultanas. A memorable sight of Constantinople is to witness the **Turkish fire-guards** rushing to a fire—many of them nude except for baggy racing-breeches. North of the Seraskerat, and sharing with it the **Third Hill of Stambul,** is the **Suleimanieh,** or Mosque built by Sultan Suleiman the Magnificent in the middle of the 16th century; being somewhat austere but finely symmetrical and preserved—styled by Turkish poets the "joy and glory of Stambul"; the fore-court, 150 by 190 feet, flanked by a roofed arcade of 24 small domes with 24 supporting pillars of white granite and porphyry; in the mosque garden being the **terbehs of Suleiman and Roxalana his declared wife** (previous sultans having refrained from calling their consorts wives—lest, as had sometimes happened, they might pass to other owners by conquest or otherwise). The mosque building itself measures externally 225 by 205 feet, with 3 great naves internally, the great dome (86 feet in diameter by 156 feet in height) resting on 4 great piers with monolithic shafts of porphyry (each 28 feet in height, or with base and capital 35 feet)—these shafts formerly

supporting statues in the Hippodrome, whither brought from Egypt; the interior walls are covered with colored marbles, with some fine stained-glass and Persian faience—the *mihrab* and platforms being of white marble. Provision is always made—as we have seen descriptively in these pages—for the Faithful to perform their ablutions before entering a mosque: and at the long row of water jets and stone troughs of the Suleiman Mosque the ceremony may be studied to a nicety. A half-mile W.N.W. from the Suleimanieh, on the **Fourth Hill**—between which and the Third Hill is the famous double-tiered **aqueduct of the Emperor Valens** of the 4th century—we come to the great **Mosque of Mohammed II. (the Conqueror),** surrounded by schools, hospitals, khans, the slave-market, baths of Mohammed, and to the south in a garden the granite **Column of the Emperor Marcian** (of the 5th century, brother-in-law and successor of Arcadius)—once that of Venus, now called *Kiztash* or the **Maiden's Column,** with marble capital still surmounted by the Roman Imperial eagles. The original Mohammed II. Mosque (with his *terbeh* in the garden) was built by the Conqueror on the site of the Church of the Apostles, and that of the **Pantocrator** (which had been the burial-place of the Christian Emperors since the time of Constantine), but was practically destroyed by an earthquake in 1763; the present restored edifice being described as a white radiant edition of St. Sophia, somewhat italianised. To the north, on the **Fifth Hill,** is the **Mosque of Sultan Selim;** down from which,

north along the Golden Horn, lies **Fanar, the Greek quarter,** with the Cathedral and Patriarchate, or seat of the Patriarch, of the Orthodox Greek Church: north of this again, beyond the **Sixth Hill,** is **Balata, the Ghetto of Stambul,** extending along the Golden Horn to the turreted land-walls. The land-walls of Constantinople stretch across from the Golden Horn to the Sea of Marmora, fencing in the **Seventh Hill,** on which stood the **Forum of Arcadius,** with the pedestal of his Column still visible—Arcadius being the son of Theodosius the Great, who divided the Roman empire between his two sons, Arcadius getting the East, Honorius the West, the empire being shortly afterwards reunited for a brief time. The Seventh is the most extensive of the Hills, embracing the triangular section of Stambul lying S.W. of the small stream Lycus, which entering somewhat north of midway along the land-walls flows E.S.E., much of the way underground, to discharge midway along the Sea-of-Marmora front at the Vlanga "Bostani" ("Gardens"). The **Land-walls** are usually visited, either **by tram or carriage to Top-Kapu** ("Cannon Gate") about midway of the walls, where Constantine XIII., the last Greek Emperor, was found dead and Mohammed II. entered, **or by train** from the main Stambul terminus, getting off at Yedi-Kuleh ("Seven Towers") Station at the Marmora end of the walls—where is **Yedi-Kuleh-Kapu** ("Seven Towers Gate," named from the fortress of that name adjoining, the Bastile of Stambul, in whose dungeons Sultans were wont to confine the ambassadors of

countries at war with them—with only four towers now standing). Outside the walls from Yedi-Kuleh-Kapu two Corinthian columns indicate the **ancient Porta Aurea,** through which the Eastern Emperors made their triumphal entries, and through which by a legend common to Turk and Christian alike the Christians will come to repossess Constantinople. Theodosius II., whose name the walls generally bear and who was but seven years old when in 408 he succeeded on his father Arcadius' death, had about as little to do with the real work of the walls, as he had with the preparation of the legal Codex Theodosianus also of his reign: the **first or inner Theodosian line of walls** was built in 412 by the prefect Anthemius; and the **second or outer one,** together with the broad intervening terrace, in 441 by the prefect Cyrus Constantinus (not Emperor), whose work **must not be confounded with the "Constantine Wall"** built by the great Emperor from whom the city is named, which enclosed merely the triangular east part of the city composed of the First and Second Hills and on the land-side stretching from about the present Vlanga Bostani to the Old Bridge over the Golden Horn. The complete **plan of the Theodosian walls,** was: first the inner wall about 40 feet high with 96 towers; an inner terrace; the main outer wall with smaller towers alternating with the greater towers of the inner wall; an outer terrace, flanked by a low wall; and the moat 60 feet wide, with closed masonry locks and aqueducts, now dry: these walls being **pierced by 7 gates** (the best known the Top-Kapu end the

Yedi-Kuleh-Kapu), with bridge approaches over the moat, **corresponding** in name (prefixing "Yeni" = "New") and number **with the gates in the Constantine Wall.** Besides these (land-)walls on the western side of Stambul, there may still be traced, with a few breaks, the continuous line which defended it along the two water-fronts.

We now transport ourselves to the eastern end of Stambul, to visit the interesting **grounds of the Old Seraglio**—where Mohammed II. built his palace (Arabic "Serai") on the **site of the Acropolis** about which ancient Byzantium had clustered—a most beautiful, sheltered, and yet readily-fortifiable situation: here was the abode of twenty-five Sultans from Mohammed II. to Abdul Medjid (Abdul Aziz' predecessor, died 1861), who abandoned it for the present Imperial Palace of Dolma-baghcheh above Pera. Following a disastrous fire in 1865, many of the Seraglio buildings have suffered changes even where restored: in our description however we shall endeavour to combine somewhat of the original idea. The Seraglio grounds cover an area of about a mile in length from the Golden Horn stretching southwards, by about a half a mile wide from the Bosphorus stretching westward: visitors usually **enter from the tramway by the Sahuk-Chesmeh Kapu** ("Cold Fountain Gate") near the middle of the west side—although the principal entrance is by the **Bab-i-Hamayan,** or Imperial Gate (the old Sublime Porte), a lofty portal of white and black marble adorned with arabesques and an unwieldy superstructure, opening

on a little square in which is the beautiful arabesque **fountain of Ahmed III.** back of St. Sophia. In the central part of the Seraglio-area are grouped the **main buildings** stretching from S.W. to N.E. after the fashion of a diminishing triple quadrangle: at the S.W. end we find the **Mint,** and the **Church of St. Irene,** originally built and dedicated to Holy Peace by Constantine the Great and rebuilt in the 8th century, **now a museum of ancient arms:** thence we proceed N.E. through the first court, called the **Court of the Janissaries,** flanked by the Seraglio hospital, stores, stables, and officials' residences, and shaded by groups of trees—among them the huge **plane-tree** beneath which two small stone pillars mark the place **where public executions took place.** From the N.E. end of this court the **Orta Kapu** ("Middle Gate")—still standing intact, flanked by two massive towers, to pass which a permit is required—gives access to the **second court,** flanked on the right side by a row of domed kitchens; whilst on the left side is the **Hall of the Divan,** built by Suleiman I., a large vaulted apartment, lighted by small Moorish windows, lined with marbles, decorated with gold arabesques—its only furniture the long **Divan,** where members of the Council sat, directly above the Grand Vizier's place being the gilded-lattice window behind which former Sultans sat screened when giving audience to foreign ambassadors, or mayhap from their secret access thereto listened unseen to the court formerly held by the Grand Vizier in the Divan for Ottoman subjects. (Those summoned before the Divan were often

summarily and unsuspectingly done to death by the executioners lurking in a small dark chamber near the Orta Kapu). An avenue of cypress-trees leads across the second court to the **Bab-i-Saadet** ("Gate of Felicity") opening into the north-easterly court, the **heart of the Seraglio;** which contained—besides the Imperial apartments proper—the **Throne-room,** consisting of small square edifice surrounded by marble portico, the roof covered with arabesques, the walls lined with marble and faience, in the centre a marble fountain, the lighting from high windows of stained glass, at the far end being the elevated tribune-throne with richly adorned canopy from which are suspended horses' tails, the emblem of the military power of the padishahs; other buildings including the **college for imperial pages;** the **library** with collection of manuscripts in Greek and oriental languages; near-by the **treasury** with a priceless collection of jewels (mostly uncut), ancient coins, and ornaments, including the gold throne captured by Sultan Selim II. from Ismael, Shah of Persia; near-by the **Kafess (or "Cage")** used from Mohammed III.'s time as residence for Imperial princes next in line, who were not allowed to go out without the special permission of the sovereign. Also on this court abuts the **Hirka-i-Sherif Mosque,** already noted, opened only on the 15th day of Ramazan when the Sultan visits to do homage to the Mantle of the Prophet, kept therein with its other treasures—a prayer-carpet of Abu-Bekr (1st Khalif), arms and a turban of Omar (3d Khalif), and the *sanjak sherif* ("sacred standard") of the Prophet—

the relics of Mohammed passing into the hands of Sultan Selim I. when by conquest he obtained possession of the Moslem Holy Cities of Mecca and Medina and the office and dignity of the Khalifate. And in the shadiest corner of this third court was the **harem of the imperial apartments,** composed of a number of small white buildings, shaded in front by orange-trees and pines, with little walled gardens behind—the four chief consorts being of recognised rank as **Kadiyen**—this part of the Seraglio being the scene of even greater atrocities in the orgies or downfall of a sovereign than those meted out to subordinate rulers and other hated subjects from the Divan. **Beyond the third enclosure,** in the park-like expanse stretching towards the water-side—near the east centre stands the **so-called Column of Theodosius II.** (more probably of Claudius "Gothicus"), of grey granite, with ornate Corinthian capital and pedestal, bearing the inscription, "Fortunæ reduci ob devictos Gothos."

But by far the most important in interest to-day of the Old Seraglio buildings, is the **Imperial Ottoman Museum of Antiquities,** housed in the Chinili ("Faience") Kiosk (finished under Mohammed II., 1466, largely restored 1590) with two recent Annexes—the collection, gathered from all parts of the ancient Greek and oriental world, ranking high among the world's chief museums; the Museum authorities having the legal right for some time back of claiming all archeological treasures discovered throughout the Turkish empire.

We can list only a very few of the **most noted exhibits:**

Græco-Roman: part of original Colossal Statue of Rhodes, 6th cent. B.C.;

Colossal statue of Apollo, 3d cent. B.C., and Statue of Alexander, from Aidin;

Statue of Diana the huntress, from Ephesus.

Himyaritic (derived from the Phœnician) inscriptions;

Hittite collection—including the **Lion from Marash;**

Siloam inscription, mentioned in our chapter on Jerusalem, one of the oldest-known Hebrew inscriptions, of the time of King Hezekiah, 7th cent. B.C.;

Jerusalem stele, from the Jerusalem Temple area, in Greek, interdicting the stranger from entering the Inner-temple precincts under penalty of death.

Troy collection—including statues, ornaments, mirrors, lamps, curious surgical instruments, weighing devices, arms (one helmet with the skull of its wearer).

In the annexes: Lion from the Mausoleum of Halicarnassus, 4th cent. B.C.; funeral stelæ—one from Sidon reading "Dionysius, good and untimely dying, farewell";

Sarcophagi—including the **Satrap Sarcophagus** from Sidon, of Parian marble, the most ancient in the Museum, of 6th cent. B.C., in fine Ionian style;

Sarcophagus of "The Weepers" of Pentelic marble, and the Lycian sarcophagus, of Parian marble from Sidon, of the 4th and 5th centuries B.C. respectively;

The famous **Alexander (the Great) sarcophagus,** of Pentelic marble, also from Sidon, probably ordered for Alexander the Great, who however was not interred therein, with wonderful representations—on the face a battle between Macedonians and Persians at Issus or Arbela, with (on extreme left) Alexander himself on horseback about to spear a Persian; on the east face a hunting scene with Alexander and another Macedonian galloping to the aid of a Persian attacked by a lion; north end hunting scene; south end and cover battle scenes;

Tabnith sarcophagus, of Egyptian amphibolite, also from Sidon, originally of the Egyptian general Penephtat of 6th cent. B.C., then carried off to Sidon where as appears by the

Phœnician inscription used as the sarcophagus of Tabnith, Priest of Astarte and King of the Sidonians, adjuring no one to disturb his remains as there were no treasures therewith (there were a few gold and silver ornaments—seen in the Chinili Kiosk).

(The **discovery of the Sidon sarcophagi** was accidentally made by a peasant digging in his field at Aya near Saida (ancient Sidon), the excavations being thereupon prosecuted by the Director of the Imperial Museum.)

The most ancient things in the Museum are the Assyrian bas-reliefs of the times of Sennacherib (705–681 B.C.), Tiglath-pileser III. (745–727 B.C.), Ashurnasir-pal (885–860 B.C.), cuneiform inscriptions from Nippur (Niffer or Nuffar—where the excavations of the University of Pennsylvania were made) and Tello (excavations by the French), one a **large pebble with resumé of the history of Eannatum,** one of the earliest Babylonian kings of the 5th millennium B.C.;

List of clothing, of 4000 B.C.;

Cuneiform inscription of the 14th cent. B.C., speaking of Zimridi, governor of Lakish (showing that form of writing used in Palestine prior to its conquest by the Israelites);

Two diorite door-sockets of Sargon I. of Babylon, B.C. 3800, one bearing an inscription of Lugalkigubnidudu, a king of Ur and Erech (in the Tigris-Euphrates country), of the 5th millennium B.C.—in the language of Sumer (Shinar of Gen. x., 10), agglutinative and therefore as Turanian related to the earliest Mongolian form, preceding the later Babylonians of Sargon I.'s time, who were of Semitic stock;

Bas-relief of Naram-Sin, B.C. 3750; stele inscription of Nabonidus, last king of Babylonia, telling of the destruction of Nineveh, 608 B.C.

Moslem collections, of rugs, glassware, writings, instruments, etc.

The last view-features of Stambul requiring mention are the **cisterns:** the chief being the **Yereh Batan Serai,** or Basilica Cistern, originally built by Constan-

tine, enlarged by Justinian, and still in use—near the west corner of the Place of St. Sophia, entered from a private courtyard, its size being 336 by 182 feet with 336 columns each 39 feet high; and the **Bin Bir Direk,** Cistern of 1001 Columns, or Cistern of Philoxenus or of Illus, entered from the rising ground at the N.W. end of the Hippodrome, with brick roof supported by 3 stages of marble columns, its size being 190 by 170 feet, now half-filled up with earth, sometimes used by silk-spinners because of the cool damp air.

Returning to the **Pera side,** we note the extensive Galata Cemetery, or **Petits Champs des Morts,** shady with cypress-trees, extending from the summit of the hill of Pera, at a square or so westward of the Grande Rue de Pera, steeply down westward nearly to the Golden Horn, furnishing a great recreation-ground, especially on Fridays (the Moslem Sabbath). Somewhat westward, along the Golden Horn, are the **Admiralty and Naval Arsenal.** Near the upper, Pera, station of the Pera-Galata tunnel, the **Mevlevi, or Dancing dervishes** (the most celebrated of the 32 Moslem religious orders) have their *tekkeh* ("monastery") on the Grande Rue de Pera, where their performances may be witnessed for admission prices. Proceeding by the Grande Rue de Pera N.E. about one mile—the chief **Embassies** except the German strung within a stone's throw of our course—we come, beyond Taxim Square, to the **Grands Champs des Morts,** with the Artillery Barracks and Medjidieh Barracks to the west of this extensive enclosure, the

German Embassy occupying a pleasant situation to the south of the cemetery with delightful outlook over the Bosphorus and Constantinople generally. Along the N.W. side of the Bosphorus—about two miles from the New Galata Bridge (over the Golden Horn), and beyond the populous **Top-Khaneh** district with great foundries, and the Moslem quarter of **Fundukli** (ancient Avanteion), being also somewhat E. of the German Embassy section—is the **Palace of Dolma-baghcheh,** built about 1853 by Sultan Abdul Medjid, and resided in by him and Abdul Aziz (deposed here in 1876). The palace, which is surrounded by high solid walls guarding the extensive grounds on the land sides, with merely high railings interposed between its main central part and the immediate water front, is of white marble, of a curious blending of styles stately and luxurious, with façade about ½ mile long—really a series of façades of two-storied appearance (with raised basement), except the 3½ storied central part which contains the sumptuous throne-room, used occasionally for the reception of illustrious European guests, *e.g.* in 1898 Emperor Wilhelm II. of Germany—the grand staircase and baths of alabaster being also noteworthy. Next beyond, bordering the Bosphorus, comes the settled district **Beshiktash,** its main street containing the tomb of Khair-ed-Din Pasha, the Turkish Barbarossa of the 16th century, who, first a pirate, endeavoured to lay the entire North African coast under tribute to Sultan Suleiman the Magnificent. Just beyond, lining the water front, is the impressive

white-marble palace called **Cheragan-Serai, the chief of the Imperial palaces,** of a luxury and magnificence of interior decoration unexcelled in the world; built by Abdul Aziz, where, shortly following his removal here by his own request after his deposition, he was found in a dying condition with his veins cut, his death occurring June 13, 1876: here was the residence of his successor Sultan Murad V. after his deposition August 31, 1876, on the ground of ill-health (insanity), his death occurring August 29, 1904: but alas! this magnificent structure, the residence of Mohammed V. and seat of his Parliament, and valued with its contents at over $15,000,000, was destroyed by fire in January, 1910. A marble bridge crossing the highway unites Cheragan Palace with the Park of Yildiz in the rear: and on top of the hill is the **Palace of Yildiz** ("Star"), famous as the residence of Sultan Abdul Hamid II., who ruled his empire therefrom until his dethronement in April, 1909 (in the insurrection caused by his violation of the New Constitution of 1908, which he had voluntarily but hypocritically granted limiting Imperial, autocratic power)—passing his entire time within the Yildiz grounds except for his annual mid-Ramazan visit to the Hirka-esh-Sherif Mosque in the Old Seraglio and rare ceremonial visits to the Palace of Dolma-baghcheh or elsewhere. At the upper gate of the park is the beautiful **Hamidieh Mosque,** built by him, where he attended in state noonday prayers every Friday to an accompaniment of troops and high officials—the function in the nature of a reception, being called the **"Selamlik"** (lit. = "Peace to you"),

to which visitors might obtain admission-permits from their respective embassies. (N.B.—The men's or general reception part of a Moslem house is called the *selamlik*, in contrast to the secluded "harem" part). The present Sultan has reverted to the custom of having this public ceremony at one of Stambul's Imperial mosques. Slightly farther along the Bosphorus, picturesquely situated on **Orta-Keui Point,** is the **Yeni Valideh Mosque,** built by Abdul Aziz's mother—not to be confused with the ornate **Valideh Sultan Mosque,** built by the wife of Sultan Ahmed I. of the 17th century, conspicuous with its two slender minarets at the Stambul end of the New Galata Bridge.

Our description having thus dealt in detail with the Stambul central-part, and the Galata-Pera north-side, of Constantinople—usually regarded as a European city—a few words are in order as to **Scutari** (Turkish, *Skudar*) on the Asiatic side, having a population of 130,000, largely Turks. The chief features of the place are the **Buyuk Jameh,** or Great Mosque, of the 16th century; the **Chinili Mosque,** of the 17th century; the **Buyuk Megaristan,** or Great (Turkish) Cemetery, conspicuous with cypress-trees; and the Tekkeh ("Monastery") of the **Rifaye, or Howling, Dervishes,** whose chief exercises occur on Thursdays between 1 and 2 P.M. At the southerly end of Scutari is **Haidar Pasha, the terminus of the Anatolian railway:** near-by is the **British Cemetery,** with an imposing granite obelisk marking the burial-place of 8000 British soldiers of the Crimean War;

and, behind, the large **Hospital,** administered by Miss Florence Nightingale during that period. The name "Scutari," as coming from the Persian word *Uskudar*, = "courier," has reference to this being of the "lampadephoric" telegraph system (similar to that described in Æschylus' *Agamemnon*) originated by the Persians and kept up by the Byzantines, whereby messages were transmitted by fires on heights—the first Asiatic station being on the summit of **Bulgurlu,** just east of Scutari, near which is the **American College for Women,** doing a great work.

Among the heterogeneous masses of Constantinople's population, not only the Moslems, but the Greeks, Armenians, and others, are steeped in the **general fatalism** of ideas and practices of the Orient. Thus a Turk, in distress or suffering from some severe ailment, will conceive of no better remedy than to tear out a piece of his clothing, even a tooth or a lock of his scalp, and attach it (as exemplified under our chapter on Cairo) to some holy place, by so doing indicating his endeavour, wish, or faith to put himself in nearest, obvious touch with Almighty power: and in Scutari's Great Mohammedan Cemetery above mentioned, it is told that Turkish mothers bring there their crippled children to be dragged over the tomb of a horse—thus witnessing a more crude, superstitious association of ideas, which would so seek to gain occultly some of the virtue typified in the strength of the horse.

Of late years, a great transition is to be recorded in the **characteristics of Turkish life** as witnessed

among the thinking classes—not always for the best, moral interests. **Turkish women** of Constantinople, especially of the richer Moslem families living on the Pera side, have many of them been casting off the thraldom imposed on their sex in the name of the Moslem religion—virtually dispensing with the *izar*, or Mohammedan veil, and going about alone in public, frequently with the daring of a French chorus-girl for adventure; and they are successfully leaguing against the indignity of the harem. The decadence of Islamism in this seat of its Khalifate is also witnessed in the covert tippling of **Turkish men:** the writer has seen, even in Ramazan, Turks frequenting as a "speak-easy" the back-room hospitality of a large Christian business-house; yet the Scripture of the Old Testament, which underlies the religion of Jew, Christian, and Moslem alike, says, "Woe unto him that giveth his neighbour drink" (Hab. ii., 15)!

A memorable sight of Constantinople is the scavenging work of its packs of **dogs**—in Stambul especially; a particular pack serving a certain locality, and woe betide the strange dog caught trespassing out of his own bailiwick—although there is a dog code by which a stranger dog may be permitted to traverse a locality, being usually on such occasions convoyed therethrough by a local dog-guard detailed for the purpose. This brute intelligence may seem remarkable—but, as a matter of fact, is seen in almost equal degree in other animals: for instance, the writer was informed whilst in Western Canada, that on the advent of the severe winter weather the cattle of

the level, shelterless plains of Alberta and Saskatchewan trek in self-organised battalions to the shelter and provender of the Cypress Range of Montana—similarly returning north again on the winter's break-up; and that this annual movement is perpetuated under the leadership of cattle purposely left over from previous years: and so, too, the well-known annual migration of birds, north and south respectively, is founded on similar leadership. Whilst the canine *zebbalin* ("scavengers") of Constantinople, functioning mainly under the spur of natural necessity, do their utmost as a street-cleaning department, there are things which neither dogs nor goats can successfully stomach; whence it comes that the streets, receiving in the main no other attention, are in a general state of filth—almost equally obnoxious in dry, warm weather as on wet days. During **Ramazan in Islam,** a noteworthy experience is to witness the lull in street-life towards the termination of the daytime fast—followed instantly, at the report of the sunset gun, by the appearance of lights and fires as the Great Unfed cook and scurry to quench their hunger. Even the Moslem pariah-dogs know Ramazan; and, with food dangling to within reach of their noses at the open shop-fronts, yet they make no effort to seize any to satisfy their starving bodies: on one occasion I saw an emaciated mongrel, yielding for an instant to suggestion, approach and sniff within an inch or two of a piece of meat hanging before a meat-shop, and then retire to couch himself again in his dust heap in the opposite gutter.

Neither Scutari nor the Imperial Palaces on the Pera side of the Bosphorus are usually viewed by the average Constantinople visitor, except as comprised in the general sight-seeing steam **up the Bosphorus to the Black Sea** and return. The Bosphorus (more correctly "Bosporus" = "Ox-ford") is a somewhat winding strait with rather steep picturesque slopes, stretching in a N.N.E. direction from the Sea of Marmora to the Black Sea, having a length of 16 miles, a maximum breadth of nearly 2 miles and a minimum one of 550 yards, and a varying depth of 150 to 400 feet: there is a strong current in the centre from the Black Sea to the Sea of Marmora, and a counter one along each shore. The first point we pass, on the Asiatic side, is the valley of the **Sweet Waters of Asia**—now muddy, but gaily dotted with *kaiks* filled by festive crowds on pleasant Fridays and holidays in summer. A little farther on, beyond the Imperial Palaces on the European side, is **Arnaoutkeui,** also a favourite holiday-resort with crowds lining the shore on fête-days: the Bosphorus current to this point from Rumeli Hissar, a few miles above, is called "Sheitan Akindisi" ("Devil's Current") from its rapidity; between, is **Bebek,** with a public garden and a considerable English and German colony; and on the top of the next hill, by the Great Tower, is **Robert College** (American) with several hundred students of various nationalities. **Rumeli Hissar** ("Tower of Europe") was strengthened as a fortress by Mohammed II., preparatorily to attacking Constantinople; near-by is the Tekkeh of the **Bektash**

Dervishes, who hold neither worship nor practise of good works necessary for Allah's favour (it was their founder, "Haji," *i.e.* "Saint," Bektash, a native of Bokhara, who in blessing Sultan Orkhan's new regiment gave the name of *Yeni-sheri* = Janissary): opposite is **Anatoli Hissar** ("Castle of Asia"), originally built about 1390 by Sultan Bayazid ("Yilderim" = "Thunderbolt"); and it was at this point that the army of Darius, numbering 700,000, crossed the Bosphorus on a bridge of boats—the ancient Pillars on the European hillside, commemorating the names of the nations then participating, having long disappeared. Farther on we pass, on the European side, the summer resorts of **Therapia** (*Summer Palace Hotel*), and, beyond, **Buyuk-dereh** ("Great Valley") in the largest cleft in the European Bosphorus hills —about these parts being the summer palaces of the Austrian, German, Italian, French, British, and Russian embassies: opposite Therapia is **Hunkiar Iskelessi,** whose treaty, following encampment there in 1833 of a Russian army, bound the Porte to close the Dardanelles to all war-vessels. Beyond is **Rumeli Kavak,** the terminus for ordinary Bosphorus steamers —at **Anatoli Kavak** on the Asiatic side being the harbour and quarantine offices where all shipping from or into the Black Sea must report: a little farther lie the **Cyanean rocks,** or Symplegades, of dangerous fame even in legendary "Argonaut" times; and beyond we see the widely-receding lines of the heights bordering the rather bleak **shores of the Black Sea,** in strong contrast with the narrowly-begirt but

gaily-lined shores of the Bosphorus. The Bosphorus teems with fish; and at various points we may see dolphins disporting, and also the curious-looking, rickety, frame **watch-towers of fishermen** sticking above the water on stilts, from whose high perch the bare-legged *sammak* on guard watches for shoals of fish and signals his fellows where to cast the nets. On the occasion of the writer's visit, a blinding winter snowstorm raged under leaden skies, enveloping both shores of the Bosphorus whitely except for the dark breaks of the cypress and other evergreen trees.

For this sightseeing trip of the Bosphorus to the Black Sea and back, our itinerary calls for embarking from Constantinople on the third forenoon following arrival there: and thence, from the trip, continuing **onward at full steam for Piræus,** to effect a landing there early the succeeding day.

XVI

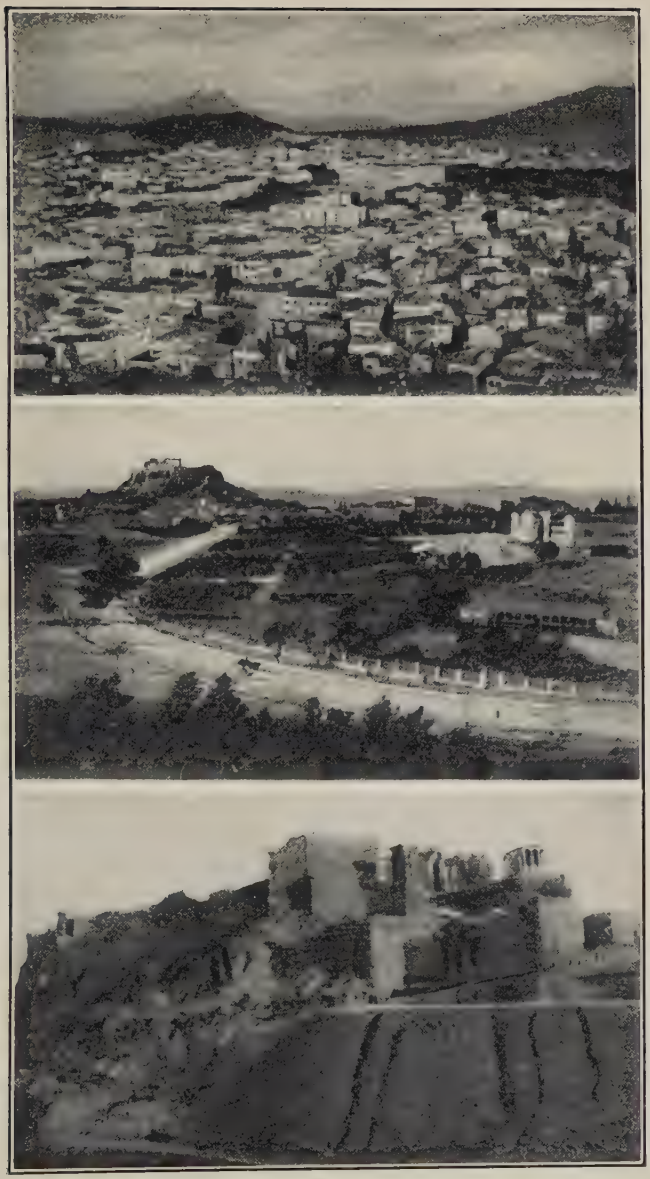
ATHENS, VIA PIRÆUS; ELEUSIS, MYCENÆ, ETC. (GREECE)

The steaming distance **from Constantinople to Piræus** (The Peiræus = "The port," for those saying Le Havre) is about 390 miles; first in a W.S.W. course through the Sea of Marmora to the exit from the Dardanelles, then veering to S.W. **through the Ægean Sea to round Cape Sunium** at the extremity of the Greek mainland, and thence heading sharply almost to N.N.W. **up the Gulf of Ægina** to Piræus. Ultimately it is proposed to connect the **Piræus-Larissa railway system** of Greece with the Turkish system, making Athens accessible from Constantinople and the rest of Continental Europe by rail—but the day of accomplishment seems yet remote; and Greece may still be regarded, in the opening decades of the 20th century, as **only accessible by water** to the average traveller. The **principal Hellenic ports** are—**Piræus,** on the east of the mainland; and **Patras,** on the north-west of the Peloponnesus or Morea as it is also called. Several times a week steamers belonging to one or other of the various lines ply to and from Piræus and Constantinople, and to and from

Patras and Brindisi (Italy) respectively, consuming for either trip from 1½ to 2 days: a less frequent service connects Piræus with Marseilles via Naples in 3½ to 4 days.

Whilst the Corinth Canal cuts the Peloponnesus into an island, a great mistake was made in establishing too limited a width and depth for the requirements of modern ocean-going vessels: and the occidental traveller usually debarks or embarks at Patras—whence the railway skirting the west and north coasts of the Morea and crossing the narrow slit of the Corinth Canal at an altitude of 200 feet connects with Athens, consuming the great part of a daytime for the journey of about 130 miles. The distance **from Piræus to Athens** is 4½ miles, with trains running at frequent intervals, in addition to convenient electric-tramway connection.

The area of **present-day Greece**—mainland, Peloponnesus, and many islands—is 25,000 square miles; with a population of 2,750,000, 90 per cent. of whom from a linguistic point of view are **Hellenic:** there are, besides, large numbers of Greeks in the Ottoman Empire (which, it will be remembered, absorbed the Eastern-Roman or Greek Empire, but has never assimilated its European population, more Greek than Roman), raising the whole Greek nationality in the Levant to upwards of 9,000,000, the vast majority adherents of the Greek Orthodox Church, which is the established religion of Greece, still owing nominal allegiance to the Patriarch in Constantinople. Greece in 1868 entered the **Latin Monetary Union:** the



Athens from the Acropolis.
Acropolis from the Stadium.
Acropolis from Mars' Hill.

drachma (pl. drachmæ) of 100 lepta (pl. of lepton) being the equivalent of the French franc (25.225 francs = £1 sterling), the currency drachma however being worth only about 7½ pence, but variable (strictly speaking, even in silver only the 5-drachma-piece being kept at the Union parity). In 1898 the metric system of measurements was introduced. Annual exports and imports—mainly of agricultural products each (currants a large export item)—amount to about $20,000,000 and $27,000,000 respectively—one fifth of the aggregate with Great Britain, the best all-round customer.

The **history** of human settlement in Greece is lost in antiquity. There are indications of an early civilisation, considerably advanced, existing prior to 2000 B.C. in and around the Ægean Sea—notably at Crete, where the ruins of a great **palace at Knossos** with elaborate underground maze answers the description of the labyrinth of King Minos, who (according to the ancient story) extorted yearly tribute of Athenian youths and maidens for the Minotaur residing therein, until the monster's extermination by Theseus. Homer's Epic of the siege of Troy was composed about 1000 B.C.: and archeological excavations, by Dr. Schliemann (at Troy 1873, Mycenæ 1876) and since, have given surprising verifications of Homer, alike at Troy, Mycenæ, and Tiryns. At Knossos hieroglyphics found show what reputably is an early form of the Phœnician letters; whence the deduction is made that the earliest Greek settlers came oversea from the Levant and were of Semitic

origin, possibly constituting the **Pelasgians** of classical Greek writers. Then came the **"Mycenæan Age"** of the Achæan branch of the **Hellenic stock** of the great Aryan race—spreading down into the Greek peninsula from the north in subduing the earlier Pelasgians: according to repute, from the two sons and two grandsons (brothers) of Hellen were derived the four tribal divisions, **Æolian, Dorian, Ionian,** and **Achæan** respectively (the two last therefore most nearly akin). The Æolians became much scattered: the Ionians occupied Attica and parts of the Peloponnesus: the Achæans passed into the Peloponnesus, advancing to great culture at Mycenæ at an early date: then in the 12th century B.C. came the migration into the Peloponnesus of the less cultured Dorians, driven from Thessaly by the people who gave their name to that district—the Dorians supplanting Achæan power in Argos, and founding other Doric states of which Sparta (or Lacedæmon) and Corinth were the chief. The conformation of Greece, composed of valleys separated by mountain ranges and gulfs, lent itself to political **subdivision into petty city-states,** sometimes united in temporary leagues or confederacies against outside enemies or even with an outside enemy against others of their own number. In their earliest form these Greek city-states were governed by kings; but kingship had disappeared from most of them before the dawn of regular Greek chronology, which dates from 683 B.C.: then came **oligarchies,** with a brief interregnum of **"tyrants"** (rather, dictators); then **democracies,** the world's first common-

wealths: a notable exception was **Sparta,** which was organised on **military principles,** with a dual monarchy, aristocratic senate, democratic assembly, and irresponsible executive of five ephors—the whole working out a marvellously virile conservatism, which generally made the Spartans leaders in pan-Hellenic affairs. The Greeks were early rivalling the Phœnicians in trading and colonising energy—the Ionians being chiefly prominent eastward in Asia Minor and elsewhere, and the Dorians westward in Northern Africa and Sicily. In B.C. 621 the **Athenians** obtained their first code of written law, ascribed to Draco; and in 594 Solon the famous law-giver became archon and framed his famous Constitution, the prototype of similar democratic propaganda. The Athenians by aiding the revolt of the Greek cities in Asia Minor against the Persians provoked the wrath of Darius, who dispatched a great army of 700,000 men (whose crossing of the Bosphorus we have seen under "Constantinople") against Athens; but at Marathon, B.C. 490, the unwieldy Persian host was routed by 9000 Athenians and 1000 Platæans under Miltiades, the victors losing but 192 men. Darius dying four years later, his son and successor **Xerxes** in 480 organised a greater army, of 1,000,000 men, crossing the Hellespont by a bridge of boats: on this occasion Sparta and Corinth rallied with Athens, Thebes and Argos showing friendship for the Persians; and there occurred the memorable **encounter at Thermopylæ,** when Leonidas and his 300 Spartans died to a man defending the pass. Xerxes marched on Athens, found the

city deserted, and destroyed it: but in the memorable **battle of Salamis** the Persian fleet was destroyed by the Greek naval force under Themistocles; and Xerxes in panic hastened back into Asia, leaving one of his generals, Mardonius, with 300,000 men, who were completely routed the following year at Platæa. The Ionian islands and towns of Asia Minor (which had broken the Persian yoke) now recognised the superiority of Athens, and an Ionian (democratic) Confederacy was formed, called the Delian League from its deputies' meetings occurring in the Temple of Apollo on the sacred island of Delos: the Peloponnesian states formed a looser (oligarchic) league under the headship of Sparta. So came the brief half-century of **Athens' "Golden Age,"** before the democratic spirit of that city became a demagoguic one—a period renowned for the classic writings of the dramatists Æschylus, Sophocles, Euripides, and Aristophanes; the chronicles of Thucydides and Herodotus; the art of Ictinus and Pheidias crowning the Acropolis; and the wise statesmanship of Themistocles, Cimon, and Pericles. Then came the **disastrous Peloponnesian War,** B.C. 431–404, waged against the Peloponnesian League by Athens; whose chief folly therein was the ill-fated expedition, 415–413, undertaken under Alcibiades' unscrupulous ambitions, against Syracuse (founded 8th cent. B.C. by Corinthian colonists)—until finally in 404 Athens, her fleet destroyed at Ægospotami, capitulated to the Spartan general Lysander. **Spartan domination** in Greek affairs in turn was crushed at the battle of Leuctra, B.C.

371, by the great Theban patriot Epaminondas; under whom for a few years **Thebes next** was supreme. Then occurred the **rise of the semi-Greek kingdom of Macedonia** under its able king Philip, who by his victory at Chæronea, B.C. 338, made himself virtual master of Greece—the great orator Demosthenes in vain haranguing the Athenians to resist him. **Alexander the Great,** by perfecting the famous fighting "phalanx" invented by his father Philip, in the few dazzling years of his reign (337–323) overran great part of the then known world, weeping after conquering India "that there were no more worlds to conquer." Greek society became corrupted under the enormous Asiatic spoils that flowed from Macedonian victories: henceforth the Hellenic race was to brighten and enlighten the world from foreign cities, chief among them Antioch, more than from Greece proper. Then came the **power of Rome;** which, after reducing the power of Macedonia, made complete subjugation of Greece in B.C. 168, and held it in spite of a great revolt, B.C. 87–84, crushed by Sulla, who took Athens by storm and destroyed more than half of the city and its inhabitants. In the **division of the Roman Empire,** Greece was naturally included in, and shared the fortunes of, the Eastern, also called the Greek, Empire—passing eventually into the hands of the Osmanli Turks shortly after their capture of Constantinople in 1453. Under **Moslem misrule** the country was plundered in the same ruthless fashion as the rest of the Balkan states—the fate of the Peloponnesus being worse as a continuing object

of contention between the Sultans and the Council of Venice. But shortly after the dawn of the 19th century, the spirit of independence led the Greeks to revolt; and after a protracted struggle, in which Lord Byron did his life's best work in their cause, they were enabled, by the backing of Russia, Great Britain, and France—whose joint naval force crushed the combined Turkish and Egyptian fleets in the battle of Navarino in 1827,—to throw off the Osmanli yoke in 1829; whereupon the **modern independent kingdom of Greece** (officially "of the Hellenes," or "Hellas") was established embracing Peloponnesus, mainland-Greece, Eubœa, and the Cyclades: to which in 1864 the Ionian Islands were voluntarily ceded by Great Britain, and the Treaty of Berlin in 1878 added the greater part of Thessaly to the north. Since independence, Greece has experienced a sustained improvement in the re-cultivation and re-population of its lands: nevertheless self-government has not been without its alloy of evil, and to-day the country is cursed with too much politics and too many political office-holders: in fact, influential Greeks have expressed to the writer the opinion that the very best thing which could happen to their land would be a British protectorate, as in Egypt, if the jealousy of other European Powers, especially Germany and Russia, could permit. On the low-lands Greece experiences the **typical Mediterranean climate,** hot almost rainless summers (especially on the east, where vegetation withers up) with warm rainy winters —malaria being prevalent in most of the low lands.

The present King George (brother of Queen-consort Alexandra of Great Britain) has reigned since 1865: his eldest son and heir-apparent, Prince Constantine, is known as Duke of Sparta; whilst the King's second son, Prince George, is titular ruler of Crete, still nominally under Turkish suzerainty. The **extent of railways** is about 750 miles: **country roads** are as a rule poor; and the great majority of streets of most towns are narrow, illy- or un-paved, and orientally dirty.

Modern Piræus, Greece's principal seaport and second largest town, is a thriving-looking place of 50,000 inhabitants; with modern-looking buildings, a number of factories, and about 2½ million tons' shipping annually in- and out-bound respectively. Its site occupies a promontory and overflows on to the adjoining mainland—the promontory part being divisible into two parts: **Munychia** on the east, stretching from Bay of Phaleron to the smaller harbour of Pacha-Limani, with the very small semi-open harbour of Phanari in between; and **Acte,** covering the knob of the promontory from Pacha-Limani to the Great Harbour (called in medieval times *Porto Leone*, with marble lion at the entrance) on the west; whilst **Eetioneia** lies across the Great Harbour on the mainland. **Ancient Piræus** was mainly the work of the great Pericles; and vestiges of the great **port-walls** constructed by him (of immense thickness and exceeding 60 feet in height) may be followed round Acte at a short distance from the sea. Of the famous ἅμαξιτος, or causeway, and parallel

Long Walls (about 50 yards apart: constructed mainly by Cimon, who followed Themistocles as Athens' chief constructor of public works and was followed by the greater Pericles) which used to connect ancient Athens with its port, and whose course coincides nearly with the modern highway—but little remains may now be traced. A good view of the various **harbours of Piræus** is obtained from the summit of Munychia, where was the fortress used by Thrasybulus in attacking the Thirty Tyrants of Athens; and near which are the remains of an ancient theatre. The **so-called "Tomb of Themistocles"** lies outside the promontory quite close to the sea, in a position claimed to answer Plutarch's description, near the remains of a beacon pillar.

Athens is, as already seen, 4½ miles N.E. from Piræus, whence reached conveniently by train, tram, or carriage: there are **three stations of the Piræus railway** in Athens, viz., Theseion (Theseum), Monasteraki (Monastery) most convenient for Syntagma ("Constitution") Square and main hotels, and Piræus terminal-station at Omonoia ("Concord") Square. The **Cephissia-Laurium Railway terminal-station** is just north of Concord Square: whilst the **Peloponnesus Railway terminal-station** is at the north-west edge of town some distance beyond Concord Square. The **Phaleron steam-tram,** with connection to Piræus, starts from the University at a short distance beyond Constitution Square. The chief **Hotels of Athens** are: *Grande Bretagne* (best, in best possible location), *Angleterre*, *Grand* (Pateros), *Etran-*

gers, all nicely situated in Constitution Place; *Alexander*, in Concord Square (nearest for National Museum); *Athena*, near the University about midway between Constitution and Concord Squares.

Athens has to-day a population of 150,000. The **modern town** was laid out by King Otto with the Acropolis as the pivotal idea: facing **Constitution Square,** in a fine location, is the **Royal Palace,** with the extensive, beautiful **Palace gardens** to the eastward and southward; contiguous, south of them, encircling the **Zappeion** ("Exhibition") Building are the **Public Gardens.** A series of straight **main thoroughfares,** with Greek and French nomenclature, focuses on a **triangular base formed by Constitution Square** on the east, **Concord Square** on the north, **and Outer Ceramicus** (ancient market-place, or agora) near Theseum station (of the Piræus railway) on the west. Uniting Constitution Square and Outer Ceramicus is **Hermes Street** (Odos Ermou), with (Piræus railway) Monastery station midway between. From Hermes Street at Monastery station, **Athena Street** (Odos Athenæ) runs almost due north to Concord Square (Plateia Omonoias); whence to Outer Ceramicus (continuing to Piræus) extends **Piræus Street** (Odos Peiræou), and to Constitution Square **Stadium Street** (Odos Stadiou); and just beyond the last, paralleling it, **University Street;** and, south of Constitution Square, continuing the line of University Street, **Amalia Street,** flanking the Palace and Public Gardens to the Olympeion (Olympium): beyond this last the **Phaleron Road** forks to the south, and the **Street**

of Dionysius Areopagitus goes westward along the south base of the Acropolis, thence turns N.N.W. as **St. Paul Street,** with Pnyx Hill on the W. and the Areopagus and Theseum Square on the E., to the Outer Ceramicus.

Of course, the **chief sight of Athens is the Acropolis,** with its three great buildings, the **Propylæa, Parthenon,** and **Erechtheum.** It was originally a hill-fortress—in like fashion with those of Argos, Mycenæ, and Troy—chosen for its slight distance from the sea, so permitting defenders opportunity to retreat from a sea-attack, and from the eminence watch their fields and the enemy's tactics.

The present upraised floor of the Athenian Acropolis has an elevation of some 500 feet over sea-level (about half that above the surrounding plain). The elevated area comprises about 9 acres, its shape being irregularly elliptical, with the long (east-west) axis measuring about 350 yards, and an extreme cross width under 150 yards: the periphery is precipitous on all sides except the west, where the entrance is had through the **Propylæa.** This noted structure, the most brilliant of ancient Athens after the Parthenon itself, was begun in 437 B.C. under the architect Mnesicles, and was left off after five years in an unfinished state, partly from lack of funds, and partly for religious reasons—because to finish it would have infringed on the *temenos* or temple area of Nike Apteros and that of Artemis Brauronia along its south lines. The Propylæa was a work of decoration rather than of defence—the Long Walls to the sea

taking the place of earlier defences on the Citadel itself. The building was designed to present a **façade** of 160 feet (in approaching from the west), and was all of Pentelic marble: 6 great Doric columns (29 feet in height by 5 feet in diameter), raised on 4 great steps, mark the central front—the central opening for the present steep approach being 14 feet wide, with 2 stepway portals 5 feet wide on either side: and to each side was intended to be a Great Hall, but (as explained) only that on the north was finished. Behind the Doric columns are the remains of the **Great Vestibule** (43 feet in depth), the roof of which was upheld by Ionic columns (less massive, and so more suitable for semi-interior use than the Doric)—fragments of the huge marble ceiling beams lying among the columns: from the Vestibule 5 doors gave entrance to a **Stoa** or portico (18 feet deep) facing inwards, fronted with a Doric colonnade standing on a higher level by 5 steps than the outside colonnade. The Great Vestibule is said to have remained intact until 1636, when, the story goes, that whilst used as a powder-magazine by the Turks, it was struck by lightning and the upper eastern part thrown down by the explosion. The Northern Wing was originally used as a votive picture-gallery: but where the Southern Wing should have stood was the precinct, with the altar, of the **Temple of Nike Apteros** ("Wingless Victory"). This beautiful little temple was originally built to commemorate three of Athens' most celebrated victories, Marathon, Platæa, and Salamis, and

was destroyed in the siege of 1687; its friezes subsequently were carried away by (the writer's remote relative) Lord Elgin in 1804: in 1826 the little temple was rebuilt under German auspices of all obtainable fragments on its original foundations (virtually a bastion outside the Propylæa, with ascent by a flight of marble steps), the missing slabs of the frieze being restored in terra-cotta; but most of the figures represented are headless, due to the Moslem inhibition of life-representation having caused their mutilation. In the open space, some 50 yards to the east of the Propylæa and a like distance north of the precinct of Artemis Brauronia, stood the great **Statue of Athena "Promachos"** ("Fore-fighter"), a colossal bronze about 60 feet high made by Pheidias, eventually carried off to Constantinople and there destroyed in a riot. There probably was no structural **Temple of Artemis Brauronia**—simply an open-air shrine.

Occupying the south centre, and the highest level, of the Acropolis is the far-famed **Parthenon,** or Temple of Athena, still compellingly artistic in its ruin. This building, designed by the architects Ictinus and Callicrates, was begun about 454 B.C., and dedicated to Athena in 438 on its completion—being built of white Pentelic marble. From all its associations with the glories and vicissitudes of ancient Athens, it stood practically intact, seeing use for a time as a Christian church and then as a mosque with the Erechtheum as a seraglio, until the disastrous bombardment of 1687, conducted by the Venetians against the Turks, when from a shell exploding gunpowder

stores in the interior the centre of the building was blown out: and to-day, in spite of much recent restoration work, the charm of sculpture work and bright colours, mainly credited to Pheidias, which completely decorated the building, is hopelessly perished. The **external design** of the Parthenon presents a sky-silhouetted array of 8 **Attic-Doric columns** at each of the east and west ends of the structure and 17 at each of the north and south sides (counting corner columns twice), resting on an upraised platform, of 3 great steps, measuring 228 feet east-west by 101 feet north-south: the **architraves,** or horizontal beams resting immediately on the columns, were at one time adorned with gilded bronze shields (placed there, according to an inscription, by Nero) under the **triglyphs;** which last (so called from their triple incisions) represented the ends of the beams supporting the roof, and were spaced to come above the columns and midway between. The **exterior frieze** was composed alternatively of these unsculptured, dark-blue triglyphs, and the **metopes** chastely sculptured in high relief (2 between each pair of columns, or 92 in all); above is the overhanging cornice, with little lumps called *guttæ* to represent "drops" pending therefrom. The triangular pediment on the east front represented the birth of Athena, that on the west end the struggle between Athena and Poseidon for the patronage of Athens. Of the metopes less than half remain on the Parthenon; of those missing many are in the British Museum, some in the Acropolis Museum, one in the Louvre, and others

destroyed: those in the British Museum are from the south side and represent contests of Lapiths and Centaurs at the marriage of Peirithous; the subject of the north-side metopes is unknown; those on the east front, much defaced, probably represent contests between gods and giants; and those on the west end contests between Greeks and Amazons. The frieze, known as the **frieze of the cella,** round the top of the solid inside structure within the line of the columns, was also sculptured, to represent a great Panathenaic procession: starting on the western end, the procession being portrayed as gathering for the start; thence proceeding in two divisions, as a cavalcade of Athenian knights along the north side, and marching throngs on foot bearing worship-vessels, playing pipes, and leading animals for sacrifice, along the south side, to the denouement on the east face, representing twelve priests surrounding the high-priest in his act of investing Athena with the city's tutelary honours: the knights' gathering on the west side mainly survives, shorn however of the fine colouring; of the other sides many fragments are in the British Museum, with others in Athens and the Louvre. The **interior** of the temple, within the solid structure, stood two steps higher than the peristyle between the solid structure and the outer columns; and was divided by a wall into a short western part, and the long eastern part called the *hecatompedon* from its length (being over twice that of the western) in whose cella part stood the great gold-and-ivory **statue of Athena.** The light of the interior probably came from the

doorway alone, with what filtered through the thin marble roofing slabs. It is said there are no perfectly straight, horizontal or vertical, lines appearing in the architecture of the building—the platform rising slightly to the middle, and the columns swelling almost imperceptibly above their bases and also inclining inward; similarly subtle curves and variations gracing the sub- and super-structure throughout. In the 15th century the Parthenon was made a mosque; and although the upper part of the minaret then erected has been pulled down, the mosque's existence is still attested by the square tower containing a staircase in the S.W. corner of the building. Between the Parthenon and the Erechtheum are the foundations of the **old Temple of Athena,** originally consisting of a cella facing east, and some chambers facing west which may have served as treasuries: it was later—probably under Pisistratus—surrounded by a peristyle, which transformed it into a columned building like the Parthenon: it was destroyed during the Persian War.

The **Erechtheum**—near the centre of the north Acropolis wall—thereby being opposite the Parthenon—is a much smaller building than the latter, the rectangular lines of the Erechtheum being only about one third the size of the parallel ones of the Parthenon. The building contained a number of **shrines**—those of **Erechtheus and Poseidon, Hephæstus,** and **Pandrosus** occupying the western cellas, and that of **Athena Polias** (the most sacred in Athens) the eastern cella: the southern or Caryatid porch was probably sacred

to Pandrosus, and the northern porch to Poseidon. Besides these, there was the **altar of Zeus,** Protector of the Hearth, probably standing out of doors **under the sacred Olive-tree**—this tree, according to myth, produced by Athena in her contest (for titular honours of the new city) with Poseidon, who for his part produced a salt-water spring by a stroke of his trident: the **Tomb of Cecrops** is given as underneath the huge block at the S.W. corner of the temple by the Caryatid porch. The **Northern porch** is a masterpiece of Greek architecture, with a great carved door standing behind 6 richly ornamental pillars (four in front and one at each side): the **Caryatid (southern) porch** consists of 6 exquisitely executed, draped female figures (representing probably the attendants of Athena Polias), four in front and one at each side (one as now existent being a terra-cotta cast of the original in the British Museum). The **eastern front** has 5 (of its 6) columns standing, of ornate Ionic design: there was originally a frieze background of Eleusinian marble, on which were fastened reliefs in white marble, of a dazzling effect. The **western portion** of the temple is on a lower level than the eastern, and was lighted by three small windows; and in the dark central part probably stood the sacred lamp, needing to be lighted only once a year, and having the brazen palm-tree for a chimney. Behind the Erechtheum are remains of the **palace of Erechtheus,** with a set of steps leading down from the Acropolis. Between the Erechtheum and the Parthenon was the **altar of "Ge Karpophoro"** (" Fruit-

Parthenon.
Theseum.
Temple of Jupiter.

bearing Earth"), its site authenticated by an inscription in the surface rock (now protected by a railing). At the north-easterly corner of the Acropolis is a **Belvidere,** with commanding view of modern Athens; whilst at the S.E. corner is the **Acropolis Museum,** with many noticeable antiquities all found on the Acropolis. The **view from the Acropolis** is, indeed, of supreme interest—looking over the city to Mt. Lycabettus along its northern confines, with Mt. Hymettus and the sea farther off to the east and south respectively, whilst to the westward runs the Sacred Way leading to Eleusis on the Bay of Eleusis beyond the Strait of Salamis. A visit to the Acropolis by moonlight is well repaid by the still grandeur of the ancient immediate scene, with the myriad lights of the modern city sparkling life-like in the plain beneath.

Leaving the Acropolis by its western, or accessible, end, we come upon a small hill or eminence (375 feet high) to the north-west: this is the **Areopagus** (probably named from the *Arai*, or Furies, who dwelt in a cave near-by), **called also in later times Mars Hill,** famous for the dissertations of the ancient Athenian philosophers, as facing the ancient agora or market-place, and for the memorable discourse of St. Paul upon "The Unknown God." Appropriately the road which skirts the Areopagus, leading to the Acropolis, is to-day named Odos Apostolou Paulou (Apostle Paul Street): on the western side of this road, across from the Areopagus, is the **Pnyx** (360 feet high), which served the purpose of an open-air assembly-hall, being an artificial terrace 395 feet long by 212

feet wide with a speaking-place cut in the rock, called the *Bema*. Just north of the Pnyx a small observatory now stands on what was called the **Hill of the Nymphs;** and a little to the west of the observatory is a depression identified as the *Barathron*, where corpses of criminals were exposed after execution. Continuing north, on the Areopagus side of Apostle Paul Street, we come to the **Theseum,** upon the tree-planted Theseum Square: this temple is in an excellent state of preservation, and probably next after the Acropolis with its buildings, is the most famous "monument" of ancient Athens extant to-day. The building is of the Doric order, with columns all round it, 6 showing at each end and 13 at each side (34 in all), of a height (including capital) of 19 feet by $3\frac{1}{2}$ feet in thickness, resting on a stylobate (of two steps) measuring 104 by 45 feet. The metopes of the east front represent the labours of the god Heracles (Latin, Hercules); those of the north and south the deeds of the hero Theseus: as the building fronts the east, it is therefore probable the **correct name** should be **"Temple of Heracles":** the edifice was used for a time as a church.

What remains are to be seen of the **Ceramicus and Dipylon,** lie to the N.W. of the Theseum—the iron-railed enclosure being entered from the Piræus Road: on the left of the pathway is a beautiful monument to Hegeso, whilst along on the right is a curious late monument representing Charon appearing at the funeral banquet to ferry away the soul. The **Dipylon,** or Sacred Gate, was so named from being an inner

as well as an outer gateway: between the two was an oblong court, and in the middle of the inner gateway stood an altar to Zeus: the Dipylon was the principal gate of the city, from it starting most of the important roads, such as to Eleusis, the Academy, etc.: it divided the Outer from the Inner **Ceramicus** (lit. = "Tuileries," *i.e.* "Potters' Quarter"), which was a continuation of the **ancient Agora** (market-place). The **Roman Agora** (with Doric-columned entrance on its west) lies to the north of the Acropolis. On the east of its site stands the so-called **Tower of the Winds** (more correctly, *Horologion*) built by Andronicus in the 1st century B.C., 26 feet in diameter by 42 feet high, still in a state of good preservation: the 8 faces mark the points of the compass, each with a sculpture in high relief of a winged figure floating through the air in horizontal position and differentiated by their attributes—*e.g.* Boreas having a thick-sleeved coat and buskins, whilst Zephyr with feet bare carries flowers. Each wind has its name written near it; and a revolving bronze Triton stood on top with a wand which pointed to the wind blowing at the time: the main purpose of the Tower, however, included a water-clock, a semicircular turret attached to the south face of the octagon holding the cistern with the water for the clock. To the west of the Roman Agora is the **Stoa of Attalus,** a shopping arcade built for Athenian merchants by Attalus II., King of Pergamon, in the 2d century B.C.

If, on descending from the Acropolis height, instead of holding north by Apostle Paul Street we turn

eastward by the Odos Dionysiou Areopagitou along the foot of the Acropolis escarpment, we pass in order against the hillside the **Odeum** (or **Theatre of Herodes Atticus**), famed for its cedar roof; the **Temple of Eumenes;** and the **Theatre and Temple of Dionysus:** and behind the last named, just east of the Acropolis height, is the **Choragic Monument of Lysicrates.** Swerving north-easterly from the end of the Street of Dionysius the Areopagite by the Odos Amaliæ we reach the **Arch of Hadrian and the Olympeion** on our right; whence skirting the south of the Public Gardens by the Leophoros Olgæ, with the River Ilissus to our right, we shortly reach the fine new **Stadium.** The **Odeum** (Greek form *Odeion;* otherwise Theatre of Herodes Atticus) was a roofed theatre for musical performances, built by Herodes Atticus in memory of his wife Regilla in the 2d Christian century. The **Stoa of Eumenes** was also a 2d century structure, stretching to the Odeum from the **Theatre of Dionysus.** This last named, situated in the sacred *temenos* of Dionysus at the S. E. corner below the Acropolis, occupies a fine natural situation, with capacity for 20,000 people (Plato states 30,000): in the early days of the drama wooden seats were used—being replaced about 500 B.C. by stone. The great semi-circle of seats rising one above another faces the sea, and is divided by stairs running down to the stage; whilst a broad concentric gangway runs round the semicircle half-way up: the seats of honour in the front row are of marble, and have the names of the official owners inscribed upon them—the middle

one, given to the high-priest of Dionysus himself, being beautifully carved. The Romans made various changes—introducing the high thrones and statue bases in various places, the marble flooring of the orchestra and the stone barrier round the same; whilst the altar to Dionysus which stood in the middle was removed by them and the place marked by a round pillar. For a more technical **description of a classical Greek theatre,** the reader is referred to our chapter on Sicily, both as affording more convenient compass and as featuring the same more prominently, than this chapter of general Grecian data. The **Choragic Monument of Lysicrates** is a circular building, dating from 335 B.C., of Pentelic marble, 21½ feet high by only 9 feet in diameter, with slightly convex roof, supporting originally the bronze tripod won by Lysicrates as leader of a boy chorus in Dionysiac contests.

Across the valley to the S.W. of the Acropolis is the **Hill of the Muses** (or *Museion*), surmounted by restored remains of the **Monument of Philopappos** (by whom erected in honour of his grandfather)—whence is a superlatively fine view of the Acropolis and its buildings, overtowered by the more distant peak of **Lycabettus** (a long-extinct volcano) with its little chapel of St. George on top; to the right of the Acropolis on the more level expanse appearing the large white Royal Palace; whilst to the left in the valley (which separates from the Pnyx) are some rock-hewn tombs—one known as the **Prison of Socrates.**

Proceeding to the N. E. corner of Athens we find the fine **new Stadium,** as rehabilitated on site of the

ancient one (excavated by the Orator Lycurgus, B.C. 340); where of recent years has occurred a revival of Olympic games—the spacious arena, measuring 109 x 670 feet, being overlooked by the even more spacious amphitheatre with its rising tiers affording seating accommodation for over 50,000 spectators: the writer witnessed one "*concours*" therein, attended by gala throngs of Greeks; who left markedly elevated by the spectacle—in striking contrast of effect from the outpouring of brutalised Spanish mobs from one of their "*corridos de toros*" ("bull-fights"), which I have also witnessed—to the haunting memory thereof. Returning from the Stadium by the avenue separating the Public from the Palace Gardens, we find the **Zappeion** ("Exhibition" Building) in a large open space; and by turning to the north along the Odos Amaliæ we reach Constitution Square, opposite the Royal Palace. Band performances are given in Constitution Square; where the visitor may enjoy the music in the balmy open air, seated in one of the many chairs with waiters flitting about to serve refreshments. The **Palace Gardens,** entered from the rear of the Palace, off the Odos Kephissiæ, well repay a visit, with their charming arrangement of shady avenues, orange-groves (from which I have enjoyed the fresh fruit), shrubbery, flowering parterres, and ponds; with interesting traces of the Ancient Wall, and, to the left of the entrance, some ancient baths with mosaic floors.

Eleusis (modern Lepsina), at the N. end of the

Bay of Eleusis—formerly the seat of an independent city-state like Athens; to-day a small village—may be reached **from Athens by train** from the Peloponnesus station, travelling northward to round Sacharitza Ridge, and thence in a westerly direction. However, **a more delightful course**—following also a more direct line, with the added zest of an exhilarating outing in the country after the intenseness of city sight-seeing—is to **drive or walk** the 12 miles by a road nearly paralleling the **ancient Sacred Way** (*Agia Sriada*, with numerous well-preserved monuments—the commonest epitaph a simple χαιρε = "farewell"), passing en route the **Monastery of Daphne,** an interesting Byzantine structure with fine mosaics, on the site of a temple of Apollo, in the pass through Ægaleos Ridge. Thence the road descends to the eastern edge of the **Bay of Eleusis** near the place of the curious **Rheitoi,** or salt ponds (which formed the ancient boundary between Athens and Eleusis), to the right of the road, fed by great natural springs with outflow enough to work a mill; whence the road winds round the shore-line to Eleusis—the traveller having opportunity to contrast the superior physique of the peasantry diligently working the fields, with that of the average townspeople of Athens.

The name Eleusis (meaning "Advent") refers to the allegorical coming of **Demeter, the central figure of the Mysteries**—the ruins of whose once famous **Temple,** built originally by Ictinus in Pericles' time, and later restored after a destructive fire by Roman architects, are now in most deplorable condition.

Not a column nor a wall is now standing; and we see nothing but vast fragments of pillars and capitals, and a great pavement, all of white marble, along which the ancient wheel-marks are distinctly visible. Some small **underground vaults** are pointed out as having served for celebration of the Mysteries, but could not possibly have accommodated the throngs that attended; and a more reasonable supposition is that the sacred rites were observed on the surface, at night, under the spell of darkness. The **cella,** or inner chamber of the temple, was small; whilst hewn out of the rock in the rear of the edifice is a **large inner chamber,** where the higher initiates, called *epoptæ*, witnessed the services. The way into the temple was adorned with two propylæa—one of the Greek period by Philo (311 B.C.), the other set up behind it by a Roman, Appius Claudius Pulcher (48 B.C): and the great temple itself, raised upon a natural platform, looked out southward across the Bay of Eleusis towards Salamis. The celebrated festival of the Mysteries, called the **"Greater Eleusinia,"** was handed down from the remotest antiquity, being maintained all through the classical and decadent ages of Greek history into Roman times—Cicero being one of the initiates and speaking of the institution as the great product of the culture of Athena: compare also the even greater praise of Homer, Pindar, Sophocles, Aristophanes, Plato, and others. The initiate was forbidden to disclose the doctrine taught in the Mysteries: but this seems to have inculcated the faith of a better future life beyond this world—

thus rising far superior to the ordinary belief, common all over Greece, in Demeter merely as the crops-giving goddess and her daughter Cora as queen of the nether world.

Proceeding from Athens by the Peloponnesus railway—passing en route Lepsina (Eleusis) and a few miles west thereof Megara as we skirt the north side of the Bay of Salamis off the Gulf of Ægina—it is a journey of 50 miles **to Corinth** on the Bay of Corinth at the neck of the Peloponnesus, at a short distance from the west end of the Corinth Canal, 3 miles long, which connects the Gulfs of Corinth and Ægina. **Modern Corinth** (branch **hotel** of the *Grande Bretagne* of Athens), with a population of only a few thousands, has suffered much from earthquakes, that of 1858 almost wiping out the town: its climate also is not very salubrious, being malarial. A few miles to the S. W. is the site of **Ancient Corinth**—mention of which has been made in our brief historical review of Greece. Whilst more intent on commercialism than political prestige, Corinth sent out a number of flourishing colonies, among them Corcyra (Corfu) and Syracuse: it submitted to Philip of Macedon B.C. 335; was later taken and retaken, and at last destroyed by the Romans under Mummius, B.C. 146, marking the eventual conquest of all Greece. Julius Cæsar gave it a new lease of life; and the Apostle Paul lived and preached here: later the place was taken successively by Alaric the Goth, Slavs, Franks, Turks, Knights of Malta, Venetians, and again the Turks, from whom liberated by the

Greek War of Independence. In the north-west of the town is the **Temple dedicated to Aphrodite** and dating somewhat earlier than the Theseum of Athens, a fine example of Doric art, reduced by Turks and earthquakes to 7 standing monolithic limestone columns (over 20 feet high to the capital and 6 feet in diameter) with the architrave resting over five of them. Straight above the remains of the ancient town is the **Acro-Corinthus,** reached by a winding path leading up on the S.W. side to the disused Turkish drawbridge and gate, which guarded the Turkish town built there of materials despoiled from the ancient Greek edifices. This famous citadel-mount, of a superficial area of about half a mile square, from its isolated position over the surrounding plain, commands a most extensive prospect—looking eastward over the Gulf of Ægina to the southern coast of Attica and the Acropolis of Athens, with Salamis, Ægina, and smaller islands in the nearer distance; northward over the Gulf of Corinth to the southern coasts of Bœotia, Phocis (with Mt. Helicon in the foreground directly north), Locris (with Mt. Parnassus N.W. of Mt. Helicon), and the peaks of Ætolia to the northwest; westward and southward over the waving reaches of Arcadia and Argolis, with however the plain of Argos and the Gulf of Nauplia to the immediate southward hidden by the intervening mountains. The **Corinth Canal,** even if made large enough for modern liners, would not pay commercially for all the time saved: the project of a canal here was agitated very early—Nero actually starting one; and the remains of the

famous **diolkos,** or road for dragging ships of ancient times across, are to be seen.

South of Corinth about 40 miles by railway is the town of **Nauplia** (called *Napoli di Romania* by the Venetians), pleasingly situated on the Gulf of Nauplia, with a population of 2500 (**Hotel,** *des Etrangers*). **Pelasgic walls and tombs** high up on the overhanging cliffs attest the importance of Nauplia as among the earliest settlements of ancient Greece: in classical times it served as the port of Argos; and under the Turks it rose to the dignity of capital of the Province of Greece: the **ancient acropolis** was on the height to the south of the town now known as Itsch-Kale, east of which is a higher hill called Palamidi with magnificent prospect. Nauplia is a convenient centre from which to visit **Tiryns, Argos, and Mycenæ** (in order northward along the railway), a round of which constitutes an interesting carriage drive for the great part of a day.

The ruins at Tiryns and Mycenæ are famous as the most ancient in Greece (excluding Crete), dating to 1200 and possibly 1400 B.C.—antiquities found there corresponding with those found in Egyptian Thebes, and elsewhere of about those dates. A half-hour's drive from Nauplia brings us to **Tiryns.** The acropolis of this pre-classical city is of no great height: the **palace,** of stone and brick with concrete and mosaic floors, measuring some 200 x 300 feet, occupied the high south end, with the middle and lower citadel levels allocated for the soldiers and retainers. The main entrance gateway to the fortress was on the

east—the palace being entered by a second gateway farther south, whence turning eastward a propylæon led into the large outer court, whence proceeding northward by a smaller propylæon the main court is entered, surrounded by a colonnade and with an altar by the entrance: hence continuing across a vestibule and ante-hall brings to the *megaron*, or Hall of Men, separated into two ante-chambers (*aithousa* and *prodomos*), and the hall in which was the hearth: round the hall were several smaller chambers, the most interesting a bathroom with floor of a single marble slab with slanting groove to carry off the water. A **smaller palace** to the east has been described as set apart **for the Women:** but in Homeric times women were not isolated. **Galleries** traced about the sides of the summit were used for keeping stores.

A drive of another hour takes to **Mycenæ,** accredited generally as Greece's most ancient city ignoring Tiryns, but deserted as early as Pausanias' time—its site being a height in a corner of the **fertile Argive plain** between the mountains. On the way up the height are several beehive-shaped tombs, called **Treasuries of Pausanias**—the first called the **Treasury of Atreus,** or **Tomb of Agamemnon;** mausoleum of some ancient potentate it unquestionably was (with several saucer-like niches for the dead) from the massiveness of its construction, and from being underground withstanding the elements of destruction: Æschylus however, our oldest and best authority, places the **tomb of Agamemnon not at Mycenæ but at**

Argos, and it is generally agreed that he and his companions (murdered on their return from the siege of Troy) were buried with contempt and dishonour: there are three smaller tombs near-by, called the **Treasuries of the Sons of Atreus.** The treasures of these tombs, gold, silver, ivory, alabaster, amber, evidently imported from Syria and Egypt at a very early date, have been carried to the Athens Museum. The **acropolis of Mycenæ**—which was called the Argion—is two or three times the area of that of Tiryns: at the N.W. corner, approached by a walled-in way, is the **Lion-gate,** constructed of two huge upright stones supporting a larger horizontal slab, upon which is mounted a triangular block roughly sculptured in relief of two lions facing each other across a short pillar in rampant position: just inside to the south is the strange circular **royal cemetery,** called by Dr. Schliemann the agora, where were found a number of skeletons and quantity of gold and bronze ornaments, vases, and other objects. The **palace** was on a higher central level, with *aithousa*, *prodomos*, and *megaron* as at Tiryns, but in later times a Doric temple was erected somewhat north, but encroaching on the palace ruins: on the north side of the hill, below the palace, is a well at great depth: the **lower town** lay south of the fortress.

An hour's drive from Mycenæ, by a good road along the broad clear River Inachus, brings to **Argos,** famous in antiquity for its cult of Hera: when Argos rose, Mycenæ sank in power. The modern town, lying at the foot of **Larissa, the ancient acropolis,**

has doubled in size in the last twenty years. It is easy to see why all the Greek myths have placed the earliest empires, arts, and conquests in the plains of Argolis, as furnishing a delightful field for exploitations for maritime explorers spreading westward by way of Cyprus and Crete from the ancient eastern haunts of the human race. Legend tells us that **Cyclopes,** cunning builders and metal-workers (not to be confounded with the savage Cyclopes represented in Homer's *Odyssey* as infesting Thrinacria in the western seas) came from Lycia to King Prœtus of Argos (or rather of the Argive plain) and built for him the giant fort of Tiryns. The marshy surroundings of Tiryns early led to Mycenæ taking premier place; and this later passed to Argos, nestling against its hill-fort Larissa in the midst of smiling plains: there was **also a lower citadel** on the round hill called from its shape *Aspis* ("Shield"). The **theatre,** lying above the town in the side of the hill of Larissa, with Roman brick restoration obscuring the original Greek structure, was one of the largest of Greek theatres—of possibly 80 rising tiers of seats in four divisions, the highest especially with magnificent view over the plain to Nauplia and the Bay of Argolis; whilst in other directions lofty heights form a perfect amphitheatre. **Doric art,** as typified at ancient Corinth, was even eclipsed in the states of Ægina (island in the Gulf of Ægina), Sikyon (town eighteen miles west of Corinth), and Argos—the last two producing a special school of which Polycletus was the most distinguished exponent.

In sculpture one of the chief **differences between the Ionic and Doric Schools** was that, whilst the former affected flowing robes and delicately-chiselled features, the Dorians reproduced the naked human figure with great accuracy but with too inanimate expression; and it was as to this last that Polycletus effected improvement, therein defeating his great rival Pheidias and other competitors in modelling a wounded Amazon for the Temple of Hera at Samos. The **Frankish castle,** on Larissa, with its Venetian and Turkish alterations, was built in part on the ancient foundations: in the keep are several ancient cisterns, cut in the rock.

Epidauros (now called Epidavros; famous anciently for its shrine of Æsclepios), on the Gulf of Ægina, makes a long 6 hours' drive from Nauplia. At about two thirds of the way, we pass the **Hieron of Æsclepios** (Latin, Æsculapius), consisting of the *tholos*, a circular building of Parian marble, in which those healed set up votive tablets; the *abaton*, with double colonnade, where the patients slept after making their sacrifices and saw visions; the temple itself, which contained the gold-and-ivory statue of the god, with altar on the south side; and across a stream, in a hollow of the hills, the theatre, by some claimed to represent the **first clinic,** but more evidently for the delectation of the throngs of patients and their more numerous friends—so acoustically arranged by its architect, Polycletus the younger (4th century B.C.), that from the top seats ordinary conversation in the orchestra is heard. Near the *tholos* is a stadium.

If cures were accompaniments of Æsclepios-worship, then its cult here epitomises an **ancient stage of faith-healing,** in judicious admixture with nature's three great curative agents—fresh air, physical exercise, and mental diversion.

The **main stem of the railway from Corinth,** from which at Argos issues the short branch to Nauplia, runs south-west **to Kalamata,** on the Gulf of Corone; whence a few hours' drive eastward leads to **Sparta,** now the site of a small modern town.

Reverting in description for a moment to mainland-Greece, we find the **site of ancient Thebes** at Pliwa, a small modern town, with railway connection with Athens. Farther westward lies **Delphi,** renowned for its Oracle, nestling against Mt. Parnassus; north of which is the famous **Pass of Thermopylæ.**

But the bounds of this article on Greece, as confined to a Mediterranean cruise, extend properly to an itinerary of 2 days for Athens, 1 for Eleusis and Corinth, and 2 for Mycenæ, Argos, Tiryns, and Nauplia; whence the traveller may re-ship; or taking rail to **Piræus, Patras** (population 45,000; **Hotels**—*Patras*, *Angleterre*), **or Kalamata, resume the sea journey** at one of these points, as the arrangement may be.

XVII

MALTA

It is a journey of 600 miles **from Piræus to Valletta, Malta**—first almost southerly to round the island of **Cerigo** (Cythera) at the extremity of Greece, and then westerly across the Mediterranean's most open section. To those who have not studied particularly the geography of the great inland sea, it may be interesting to note that Malta in 35° 40′ N. latitude occupies a more southerly position than either Tunis or Algier, and about the same as Tangier.

The **Maltese Group** consists of **Malta** (ancient Melita), **Gozo, Comino,** and two smaller islets, **Cominotto** and **Filfila;** and has been a British possession practically since 1800. The total area of the group is 117 square miles; whereof Malta contains 95 square miles, with a length of 17¼ miles from N.W. to S.E., by 9¼ miles broad, in its greatest parts, being separated by a channel 3 miles broad from Gozo, the next important of the group. The population of Malta is very dense—numbering 200,000. The islands are the insignificant remnants of land now submerged, which must at one time have been covered with an extensive flora, the home of great mammals and reptiles—vestiges of which have been preserved

in the fissures and caves: geologically the islands are interesting as being along the chain of the same great "fault" in the earth's surface as the Italian volcanoes. Although now naturally but the rocky summits of the submerged land mentioned, the surface is covered with a thin rich mould, which enables a larger number of people to subsist thereon than in any other equal number of square miles on earth. In order to protect vegetation, however, from the violent winds which are common, the fields, or rather gardens, are made small and enclosed with **high stone walls** rudely put together: **prickly-pear hedges** also abound for the same purpose—so that from a distance the surface looks stony and unproductive. Enormous crops are grown, besides excellent fruits of all kinds, including the famous Mandarin orange and the carob or locust-tree (*Ceratonia siliqua*) the bean-fruit of which is largely eaten by cattle—the chief animals being goats. The winter **climate** of Malta is temperate and healthful, seldom ranging below 50°; snow is unknown, although heavy hail-storms sometimes occur, doing much damage to vegetation. In the summer months the heat is almost tropical; and the sirocco, when it blows—which is usually towards autumn,—is very deleterious, although fortunately seldom lasting over a few hours at a time. The rainfall is about 20 inches, falling chiefly in the winter months; and the supply of water is mathematically regulated by extensive water-works, including provision for irrigation. The houses are mainly of stone, with plaster exterior.

Valletta Harbour, Showing Isola Point.
St. Paul's Cathedral, Notabile (Citta Vecchia).

It is uncertain as to what was the stock of the earliest **inhabitants of the islands:** the **Phœnicians** settled on them in their westward sweep over the Mediterranean; and later they came under the **sway of the Romans.** Following the decay of Roman power, the islands were infested by Moorish pirates, until Count Roger of Sicily drove them away in the 11th century. Five hundred years later the Emperor Charles VI. gave Malta to the **Knights Hospitallers;** who retained it until 1798, when it was seized by the French army en route to Egypt: thereafter the **British** captured it in 1800, and the islands were confirmed to them in 1815, following Napoleon's downfall at Waterloo. From the French temporary recapture of Malta in 1800, when they ravished every woman on the island, came the **"cloak of shame,"** a black garment worn somewhat after Mohammedan fashion except leaving the face unveiled, which by prescription of the then Pope was to be worn for one hundred years; at the end of that time however the Maltese women have not availed themselves of the privilege of dispensing with it, and it still maintains its distinctive place as part of their daily attire. Of the early inhabitants gigantic memorials remain in the three great temples, of **Hagiar Kim** and **Mnaidra** near Krendi in the south of Malta, and the **Giant's Tower** in Gozo. The **language** of the people is a much mixed and **corrupt Arabic,** but **Italian** is largely spoken by the educated classes, and **English** is rapidly spreading: in the nomenclature of the islands such Arabic words as Ras, for promontory, and Marsa

(or Marfa) for haven, are common. Italian has been the official language of the law-courts; but parents have the right to decide whether their children shall learn English or Italian at school, and in 1905 ninety-five per cent. decided in favour of the former. The ordinary revenues and expenditures are each about $2,000,000 annually—the contribution from the British Home Government being practically nil. The external trade is large, the annual imports and exports averaging latterly $50,000,000 and $45,000,000 respectively, the great bulk of this however in transit only. There is a railway in Malta, 8 miles in length, running between Valletta and Notabile (Citta Vecchia).

Valletta, the capital of the islands, enjoys a comparatively sheltered position on the N.E. coast of Malta, where it occupies a wedge-shaped peninsula with a high longitudinal axis, dividing two narrow but deep inlets—the principal one to the S.E. styled **Grand Harbour,** and that to the N.W. Marsamuscetto or **Quarantine Harbour.** The shelter would be more complete if the apex of the peninsula were not almost flush with the general coast-line, thus rendering entrance difficult in the high north-easterly gales, especially prevalent in winter. The town is very compactly built, having a population of about 70,000: the streets are narrow but clean and well-paved—those however ascending from the two water-fronts little better than long flights of steps. The main thoroughfare, the **Strade Reale and its continuations,** follows in a straight line the crest of the peninsular axis from St. Elmo Point on the Mediterranean

to the great wall on the landward side—where through a great archway supplemented by a drawbridge connection is made with a convergence of roads from all parts of the island. Practically a continuation of Valletta is **Floriana,** beyond the city wall at the neck of the peninsula; across Marsamuscetto Harbour lies **Sliema;** whilst across Grand Harbour are the **Three Towns, Vittoriosa** and **Isola** separated by Admiralty Creek (a salt-water bay) and **Burmola** at their land-base. A conspicuous landmark at the point of the Vittoriosa peninsula is **Fort St. Angelo.** Valletta dates from the 16th century being named in honour of John de Vallette the Grand Master, who with 9000 Knights, Maltese, and galley slaves beat off with enormous loss 40,000 Turks who besieged an older town across Grand Harbour along Admiralty Creek—traces of the struggle being still visible, especially the huge staples to which was attached the chain closing the mouth of the creek.

The principal **Hotels** of Valletta are, the *Grand*, on the Strada Reale; *Royal*, on the Strada Mercanti; less expensive, *Great Britain*, on the Strada Mezzodi. In the centre of the town are its two chief show places, the **Governor's Palace** and the **Church of St. John.** The **Palace,** whilst of a plain exterior, possesses two fine inner quadrangles; decorated corridors leading to the throne-room; the council-chamber with Gobelins tapestry of the 17th century; and the great armory. Adjoining the Palace is the **Public Library;** and in the extensive open space in front may be seen the frequent drilling and maneu-

vring of the various British forces garrisoning the place. At a short distance away is the **Church of St. John,** of a plain exterior, but with interior, though of massive simple design, rich in ornament from the floor with nearly 500 slabs of marble mosaic commemorative of bygone Knights up to the ceiling brilliant with paintings of incidents from the life of John the Baptist; the side chapels, one belonging to each "*langue,*" are also richly adorned with heraldic and religious devices and contain the monuments of those Grand Masters who ruled Malta down to De Rohan, whose successor was ousted by Napoleon Bonaparte. The French plundered the church of much of its treasures: still much is left, both curious and valuable, such as tapestries, copies of Rubens' pictures given by a Grand Master in 1697, and in the chapel forming the vestibule the great figurehead of the galley reserved for the Head of the Order.

Another interesting church of the place is **St. Paul's,** famous for the religious exercises in connection with the great **procession of St. Paul's Day.** The writer witnessed this sacred event one 12th of February; when thousands of "religieux," priests and monks and choir-boys, clad in the distinctive robes of their various offices and bearing censers and crucifixes and flags, to the sweet singing of the choir-boys and the more sonorous chant of the older clericals, paraded the principal streets of Valletta—the Archbishop, in his magnificent robes, preceding a pageant representing St. Paul preaching from a throne borne shoulder high, as the nucleus of the parade. The

later scene as the procession wound back for the Church of St. Paul, the starting point, was beautiful and inspiring in the extreme, as the dulling colours of the fine sunset faded into night, and the hundreds of chandeliers of tiny lamps decorating the line of march gleamed into full effect before the eye. My chief station for viewing the procession was the commanding promenade-ground over the granaries, and before the procession started I had attended the service in the church, which was packed with a heterogeneous mass of worshipping humanity—the music and singing being very fine, full and rich as that of the grandest opera, whilst the intoning of the Latin prayers entered directly to the soul. In the neighbourhood of the **Upper Baracca** promenade mentioned, at the south end of town, are some of the finer **auberges**—*i.e.* the palaces of the *langues* or corps into which the Order of St. John was divided—those of Castile, Italy, France, Provence, and Auvergne: those of Aragon and Bavaria are at the lower or northern end of town. The **Fort of St. Elmo** marks the northern —or Mediterranean—end of town; and close by stands the **Old Hospital of the Knights,** with hall 500 feet long, now used as a military hospital: near to this again, under an infirmary in Strada Mercanti, is the fantastic **Chapel of Bones,** so called from its collection of human bones arranged in all sorts of devices against a background of black cloth. One of the diversions of evening life possible in Valletta—aside from its fine theatre—is to visit some of the saloons or public-houses on the north-west face, frequented by British

soldiers and sailors, who do "turns" for drinks, if there are strangers present, on the impromptu stages of these places—where songs of the pathetic *The Hero's Child* order appear to be mostly in favour.

The **railway,** running **from Valletta to Notabile, or Citta Vecchia,** the ancient capital, over towards the middle of the south-west coast, affords a good general view of the island. **Citta Vecchia** contains a handsome **Cathedral** dedicated to St. Paul, the present edifice replacing in the 17th century a more ancient one destroyed by an earthquake: other monuments of the place are some interesting **catacombs** in floors or stages, evidently of various epochs from Phœnician to later Roman; the cave said to have been the **abode of St. Paul** during his stay in Malta; and a recently-excavated **Roman villa,** within which are now preserved many relics of the Roman occupation of the island. From the walls of the ancient town looking directly north, a view is obtained of **St. Paul's Bay,** near the N.W. end of the island, containing the traditional landing-place of St. Paul from his shipwreck. A drive commonly taken is from Valletta to St. Paul's Bay, where Masonic Orders often arrange to hold services. A small settlement of houses lines the historic bay; and as I stood overlooking the reputed landing-place of the "Great Apostle of the Gentiles and Greatest Writer of the Epistles" (of whose writings Thessalonians preceded even the writing of the Gospels)—the thought unconsciously presented itself: What might have been the **course of Christianity** without the teachings of Paul, who,

in his pure conception of Christianity, mayhap however tinctured by persistent suffering from the "thorn in the flesh" of which he tells, so emphasises the heinous inherency of human sin, in this world containing such fair, pleasurable beauty—unquestionably from God Himself; of Whom, as we read the Gospels, their teachings are more of His Fatherhood, and of man's sin as a mistake—as witnessed by the Parable of the Prodigal Son! An interesting but energetic **programme** is to drive from Valletta to Citta Vecchia; to St. Paul's Bay; return to Valletta—viewing en route the well-ordered, extensive grounds of the Governor's Palace in the centre of the island.

XVIII

SYRACUSE; MESSINA, FOR TAORMINA; PALERMO (SICILY)

From Valletta to Syracuse (Sicily) is a distance of 100 miles in a N.E. direction: but the Malta Channel can be as rough as any equal space in the compass of the Mediterranean. Leaving as late as midnight, we anchor in the Porto Grande, Syracuse's magnificent harbour, in time for an early landing.

Sicily occupies a central position in the Mediterranean, of which it is the largest island: by the ancients it was sometimes known as Trinacria, from its triangular shape. It is separated from the Italian mainland by the Straits of Messina, 2 miles wide at the narrowest point, and from Tunisia by less than 90 miles of comparatively shallow water: as we have seen in the journey from Tunis to Tripolis, Pantellaria, Lampedusa, and some smaller islands along that course are accredited to Sicily. The island of Sicily, indeed, may be said to hold a connecting relation between Europe and Africa, having associations, climatic, ethnological, and historical, with both continents: geologically it is of comparatively recent formation. The area of Sicily is 9935 square miles, with a population in 1901 exceeding 3½ millions—over 350 to the square mile.

The surface of the island is irregular, being largely mountainous, with deep valleys and few extensive plains in the interior: **Mount Etna,** close to the east coast, in an isolated position from the main mountain systems, attains much the greatest height, 10,865 feet. Notwithstanding its mountainous regions, the major part of the island **shows in the malarial chart** of Italy—the sections chiefly exempt being the N.W. corner embracing from Palermo southward, and the N. E. corner from Messina to Catania. The chief products of the island are wheat, fruit (especially oranges, lemons, and citrons), wine (that of Marsala in most repute), olives, nuts, silk, sulphur, and marble. The Sicilians, although resembling the Neapolitans, are more sturdy and less pleasure-loving; and it should be remembered that the island has enjoyed some form of constitutional government longer than the mainland. In 1901 eighty per cent. of the population over six years of age was illiterate—could neither read nor write: the Sicilian language, as commonly spoken, differs from ordinary Italian in the presence of many words of Greek, Arabic, and Spanish origin, and by the nearer approach of others to ancient Latin. Brigandage has practically disappeared; theft, however, and crimes of violence are entirely too prevalent.

Sicily has never made a strong independent nation: the island has been **ruled** in whole or in part by Phœnicians, Greeks, Carthaginians, Romans, Goths, Byzantines, Saracens, Normans, Spaniards, Neapolitans, and Savoyards. The **earliest inhabitants,** so far as known, were the **Sikani,** who appear to have been—like the

Berbers—of Hamitic stock. The **Siculi,** who drove the Sikani to the fastnesses of the north-west, came from the Italian mainland, speaking a language akin to Latin; and eventually possessed themselves of the island and gave it their name, which still endures. The **Phœnicians' incursions** occurred in the 9th century B.C.: they settled on the western and north-west coasts, and Panormus (Palermo) became their chief town. The **first Greek colony** in Sicily was Naxos, below the hill of Tauromenium near Mount Etna, founded in 735 B.C. under the leadership of Theocles of Chalcis in Eubœa: in the following year Archias of Corinth founded the settlement which afterwards became Syracuse: and within a few years later Katane (Catania) and Zankle (afterwards Messina) were also founded. The 5th century B.C. was the culminating period of Greek rule in Sicily—when Syracuse, Agrigentum, and Selinus in particular attained a wonderful prosperity and splendour: trade flourished; and the works of art of that period, in the ruins which survive, still excite wonder and admiration. Towards the end of the 5th century B.C., the **Carthaginians** appeared in Sicily, and commenced a struggle with the Greek cities which lasted into the 3d century—when the Romans first obtained a footing in Sicily. The First Punic War was a contest between Rome and Carthage for the possession of Sicily: eventually in 210 B.C. the island became a **Roman province.** When the Roman (Western) Empire fell to pieces in the 4th and 5th centuries A.D., Sicily became subject, first to the Goths; then to the Byzan-

tines; and in the 9th century it was subjugated by the Saracens. In the 11th century occurred the chivalric conquest of the island by the Normans under Robert and Roger de Hauteville: at the opening of the 13th century the Emperor Frederick II. made Palermo his favourite capital, and under this illustrious monarch, one of the most romantic figures of the Middle Ages, Sicily reached a high level of prosperity. Thereafter for centuries the island was a **province of Spain** under a viceroy: later it became a part of the Neapolitan kingdom, known as the **Kingdom of the Two Sicilies.** Upon the 11th of May, 1860, **Garibaldi** with his 1000 followers landed at Marsala at the western end of the island; and soon all of Sicily was subjugated by him: since that the history of Sicily has been as an integral part of the present **United Kingdom of Italy.**

Our fleeting mention of Garibaldi suggests that we do not always appreciate the affectionate regard entertained by Italians for their National Patriot, as exemplified by an incident laid in an American city the other day. An Italian, laden with a crowded array of plaster images, had exhausted his descriptive language in favour of Shakespeare, Longfellow, and the Greek goddesses—in vain: finally a new idea presented itself to him, and, reaching for a fresh image, he held it confidently forth, with the remark: "Buy a Garibaldi!" "Garibaldi," was the local reply: "he was n't worth a d—n." "Garibaldi—nota worth a d—n," and his transplanted countryman replaced his image; then he picked up another—"Georgea

Washintona nota worth a d—n"—and one of his own stock-in-trade of the latter was smashed to pieces on the pavement!

Ancient Syracuse, as we have seen, was founded in 734 B.C. by Archias of Corinth. The city rose rapidly to wealth and importance, and became the leading city of Sicily, and even for a time of the entire Greek world: Æschylus, Pindar, Simonides, and other famous Greeks made Syracuse their temporary home during the rule of Hieron. In 415 B.C. the Athenians sent their memorable expedition, whose doings are recounted by Thucydides, against Syracuse—the prolonged conflict ending with the crushing **defeat of the Athenians** at the hands of the Syracusans: Thucydides' account of the naval fight in the Great Harbour of Syracuse being one of the classics of Greek literature. Syracuse had come early into conflict with the Carthaginians, who had established themselves in the western half of the island: and after the defeat of the Athenians Syracuse was soon called upon to resist further Carthaginian attacks—at which juncture in its affairs **Dionysius,** the most famous of the "tyrants" of Syracuse, rose to power and flourished from about 406 to 367 B.C. In interpreting the history of Dionysius, we must remember that he was the pet aversion of the Greek historians; and that, whilst despotic and cruel (Plato whilst visiting at his court was unceremoniously sold into slavery), he was certainly an able ruler, freeing his city from the peril of the Carthaginians. In 212 B.C. Syracuse was conquered by the Romans under Marcellus: thereafter under Roman rule

the city enjoyed considerable splendour—Cicero, who lived here as quæstor, recording that "the sun shines every day at Syracuse." St. Paul spent three days at Syracuse on his way to Rome. Aside from its part in the general history of Sicily as a whole the later history of Syracuse has been uneventful. The modern town has shrunk to the dimensions of the original Greek settlement on the island (rather—save for narrow channels of water—peninsula) of **Ortygia**—with a present population of 30,000. The ancient city in its importance extended also over a wide area of the adjacent mainland, and had at one time a population of at least half a million.

In **modern Syracuse** (**Hotels**—*Vittoria; des Etrangers;* less expensive, *Albergo Roma*) the most conspicuous "monument" is the **Cathedral**—chiefly interesting as occupying the site and to some extent preserving the materials of **the old Doric Temple of Athene,** having thus served as a place of worship for upwards of 2500 years—the north façade with its fine columns being much admired: near-by is the **Museum,** filled with Greek remains. The **Fountain of Arethusa,** enclosed and planted with papyrus, is famous for the ancient myth, according to which Arethusa, a maiden of Elis (Greece), being pursued by the river-god Alpheus, was changed by Diana into a fountain; whereupon the lovers sank under the earth together, and reappeared here in the island of Ortygia: as a prosaic addendum to the myth it may be said, that the water of this fountain, which—although within a few feet of the sea—was anciently quite fresh, has become brackish

since an earthquake in 1170—thus spoiling the beautiful denouement of the myth. The remains of the **Temple of Diana** are small, but interesting.

The **Ancient City** had a circumference of 22 miles, and included not only the island of **Ortygia,** but the parts on the adjacent mainland known as **Neapolis, Achradina, Epipolæ,** and **Tyche.** Probably as malarious the parts near the banks of the Anapo (ancient Anapus), which discharges into the Porto Grande after a short course, were not thickly inhabited: along the banks of this stream the Egyptian papyrus grows wild, its only locatur in Europe, having been introduced by the Arabs. Only a brief time is required for sightseeing the modern city; and the traveller will no doubt find it preferable to give this in the later part of the day, after a drive embracing the landward part of the ancient city. The drive should be, first to Fort **Euryalus,** visiting the adjacent Belvidere, and the neighbourhood of Epipolæ: interesting views are obtained—embracing the extensive, melancholy ruins, even to entire rows of **lifeless streets and aqueducts,** of this landward part of the once great city; with the modern town shining white on the small crested area of Ortygia, laved along one side by the almost landlocked Porto Grande in the nearer distance, whilst horizonward stretch the blue waters of the Ionian Sea, capped to the north by the snowy dome of Mount Etna. The **Latomie, or "Quarries,"** of Syracuse form one of the most characteristic show-features of the place: they yielded the stone of which the ancient city was built, and were also used as

prisons and burial-places—the most famous being the **Latomia del Paradiso** with the so-called **"Ear of Dionysius,"** remarkable for its acoustic properties—almost inaudible sounds such as the tearing of paper being distinctly heard in the overhead "ear" from any part of the quarry—whereby the tyrant is represented as having familiarised himself with the sayings of prisoners and others, as he lay himself concealed. **Other sights** are the Latomia del Filosofo, Latomia di Santa Venera, Latomia dei Cappuccini; the Greek Theatre; Roman Amphitheatre; and the Catacombs. The **Greek Theatre** belongs to the 5th century B.C., and as usual with the Greeks is hewn out of the solid rock, with a diameter of 165 yards, 46 tiers of seats, and 9 cunei: from the knoll just above the theatre a magnificent view is obtained in the afternoon light. The Roman Amphitheatre dates from the time of Augustus. In the drive through what was once the populous confines of a great city, the traveller will be struck with the complete transformation of the scene —planted to-day with olives, lemons, oranges, pomegranates, almonds, and vines—the Mandarin orange being especially cultivated (great casks of lemons and oranges cut in half and pickled in brine being shipped from the modern port to Great Britain to be made into marmalade): still as the fragrance and beauty of the present-day rural scenes come to the senses, at a season still accounted winter in the north, the experience may justly convey a note of compensation, even over the vanishment of urban greatness. At the close of an energetic day spent in seeing ancient and

modern Syracuse, I sat with a friend on a balcony of the Hotel Vittoria, high up on the sharp crest of the modern town, looking out over the **Porto Grande,** narrowly separated from us by the esplanade, gay with trees and flowers and people, 100 feet almost precipitously beneath us. The view was towards the westward—across the harbour with its busy shipping being the fruitful expanse of green country; and beyond the blue and green of sea and land the settling colours, gold and purple, of the setting sun. Later at night, after I had returned on shipboard, the moon came up behind the town, over the Cathedral itself marking the highest point of the town: and the effect of the dark clear-cut silhouette of the buildings against the deep sky-line, with the moon peering over, and the many lights dotting the esplanade and gleaming from windows, and again appearing in reflection in the water, was one of alluring beauty, investing the place with a charm indefinable. Yet the streets, when one passes the attractive esplanade from the landing-place to invade the town itself, are found to be generally narrow, and dirty like the majority of the inhabitants—who in common with most Southern Europeans are strongly odoriferous of garlic. The self-styled guides speak the worst smattering of English imaginable, and no better French: a young professor of the Jesuit college was my escort part of the time, and he could speak a little French—but very little—and I very little Italian: "je sais lire français, anglais, allemand, espagnol—mais je ne parle qu' une langue, italienne"—was what he

told me disconsolately. I may here remark that the **physique and morale** of the Sicilians, as of most Southern Italians and Greeks, is distinctly low: among the common people old age is already not afar off at thirty, especially among the women—and you do not wonder. It may scarcely seem matter to chronicle in a guide-book: still I saw mere girls, not yet in their 'teens, who were already or would soon be mothers. In our own enlightened United States, early marriages may be made—with the sanction of the parents of the contracting parties. In a case near Pittsburgh, brought to my notice, a girl just entering her 'teens, the child of foreign-born parents, who could scarcely have read one word of the U. S. Constitution, was being married to a man also foreign-born of about the father's age and ignorance: even the marriage-clerk, callous to mésalliances, would fain have refused the license, but there is no law to sustain a refusal!

Travel, whilst usually resorted to for pleasure, loses much of its true value if it does not also educate and instruct; and not all knowledge is pleasant. So travel impressions of Sicily—and indeed of Italy as a whole—are tinctured with many grave regrets—chiefly over the general low morale of the people and their pressing poverty: the traveller cannot always be putting his hand in his pocket, even for the extreme cases appealing for charity, nor can he do much at social reform. If the **poverty** so universal could be reduced, perhaps some of the moral obliquity so hideous might disappear also—an obliquity illustrated

by the traffic of men in their wives, sisters, children: and if humankind is thus treated, the cruelty to dumb creation, everywhere witnessed, is not to be wondered at. Yet from Syracuse I bear away with me the recollection of one Englishwoman's effort at reformation: she was neither young nor beautiful, and her own countrywomen enjoyed huge diversion at her attire, somewhat gaudy forsooth and ill-adjudged: still, in returning myself from the long drive of the landward ruins, I overtook her, similarly returning,—brandishing the whips of her own Jehu and two other drivers, which she had confiscated, and declaring her intention of having all three barbarians committed by the first magistrate she could find in Syracuse! I do not know whether she succeeded in carrying to a practical disposition her laudable hopes.

The primary idea of our itinerary being that of a cruise, we weigh anchor **from Syracuse** long after nightfall; and stealing silently northward in the quiet of the moonlight—waking perhaps to peer expectantly outward and upward from our tiny porthole at the great snow-encumbered mass of **Mount Etna,** steam-capped, **en passant**—we finally awake to find ourselves in the snug deep **harbour of Messina,** after a journey of 80 miles. Whilst we are thus following our proposed itinerary, the traveller who prefers the chance at a night on land may go by rail **from Syracuse to Catania,** a distance of 55 miles; spend the night at the latter point (possess-

Syracuse—Ancient and Modern.
Messina Cathedral before 1908 Earthquake.

ing a number of good **hotels:** *Bristol; du Globe; Grande Bretagne*)—and thence the next day rejoin us at Taormina, which is included in our stay at Messina. **Catania** is principally famous as being the second city of Sicily, with a population of about 160,000, and for the superb view of Mount Etna shortly to the northward—the derivation of the name Κατ' Αἴτνης ("Under Etna") correctly describing the position of the city. The city, which rests on a lava bed, is one of the sunniest and brightest in Sicily; but has repeatedly suffered from earthquakes: aside from such devastations, the ancient city, whilst founded by the Chalcidians 729 B.C., was held much in check by its more vigorous neighbour Syracuse: and to-day the place possesses few noteworthy sights—no antiquarian remains of great value having come down.

Some traveller, who has forsaken his bunk however gently swaying for a bed at Catania, may elect —instead of visiting Taormina, 30 miles farther northward by the railway which skirts the east coast of the island—to turn **westward to Girgenti** towards the middle of the S.W. coast—the rail journey although but 120 miles consuming over 7 hours. **Girgenti** is one of the most interesting cities in Sicily, alike on account of its historical associations as for existing scenic attributes: the situation of the town is beautiful; and the remains of the Greek temples are among the best-preserved examples extant. The ancient city—in Latin *Agrigentum;* Greek *Akragas*—was founded 599 B.C. by settlers from the adjacent city of Gela, reinforced by colonists from Rhodes—

its situs being imposingly chosen on high ground between the rivers Akragas and Hypsas and overlooking the Mediterranean: it did not, nor does the modern town, reach the sea, the present port being Porto Empedocle. In course of time Agrigentum became the second city of Sicily, yielding to Syracuse alone in that respect, and was famous for its wealth and art and the magnificence of its temples. The modern town—with a present population of 25,000—is dirty and uninteresting internally, aside from its Museum and impressive Cathedral (with remarkable acoustic properties): there are immense **sulphur mines** in the neighbourhood—Sicily affording 500,000 tons of this commodity annually, or eighty per cent. of the world's production. The ancient temples are easily visited on foot from the *Hotel des Temples*—the most important being:

(a) **Temple of Concord;** in excellent preservation, length 138 feet, breadth 64½ feet, height 22½ feet; peripteros-hexastylos, its 34 columns well-preserved.

(b) **Temple of Juno Lacinia;** undoubtedly a misnomer.

(c) **Temple of Zeus Olympius;** mainly in ruins, original length 354 feet, breadth 173 feet.

(d) **Temple of Hercules;** and (e) **Temple of Castor and Pollux;** both quite ruinous. It may be remembered that the dimensions of the Parthenon at Athens are 229 feet long by 101 feet wide and 35 feet high: compare this with St. Peter's at Rome, 615 x 87 (nave) x 435 feet; and we see a remarkable contrast. But it must be borne in mind that **a Greek temple** was a

shrine for the in-dwelling of a divinity—not as in a Christian church a place for the shelter and accommodation of worshippers: its essential part was the *naos*, cella or shrine, small and dark as lighted generally only from the door, which stood in the centre of the temple and contained the statue of the divinity; in front of the cella was the *pronaos*, or vestibule; and behind the cella the *opisthodomos*, storehouse or treasury: some temples were open to the sky, hence called hypæthral, but more commonly light was admitted at the sides. **From Girgenti to Palermo** by rail is a journey of less than 100 miles, generally northward, consuming upwards of 6 hours at the usual speed of Sicilian railways—which are inveterately slow, except the Express services between Messina and Syracuse on the east coast, and Messina and Palermo on the north coast.

Messina, upon the Straits of the same name, is one of the oldest towns in Sicily, having been **founded** in 732 B.C. by Cumæan pirates **under the name of Zankle**—from the "sickle" tongue of lowland forming its harbour: in the 5th century B.C. Messenian settlers from the Peloponnesus took possession of the city and changed its name to Messina. It was an important place in Roman times, bearing a part in the naval wars of Cæsar and Pompey: the Saracens captured it in 843, and the Normans in 1062. Shakespeare makes it the scene of his *Much Ado about Nothing*. The place has been the scene of so many conflicts and earthquakes that few important relics of its ancient days remain. The census of 1901 marked it

as the second city of Sicily, with a population of 150,000; and among Italian seaports it ranked next after Genoa, Naples, and Leghorn, in the order given —the pride of the city being the street called *La Marina*, encircling the shore for a mile, flanked on the land side by fine white-façaded buildings. But all this was changed by the terrible **Earthquake of the closing days of 1908,** which ravaged both coasts of the Straits of Messina, almost obliterating Reggio on the Italian mainland, and destroying the main part of Messina and 50,000 of its inhabitants. In due time Messina will rise again to populousness and commercial importance as the second city of Sicily: but as being located in an unstable section of the earth's surface, with, too, the main level part of the town built on a lava-field which even moderate seismic disturbances may rend and cause to slip overmeasure, so rebuilt Messina may be startled again to ruin—it may be not for decades, or even centuries. On the occasion of the writer's visit, prior to the 1908 earthquake, Messina's chief **Hotels** were the *Victoria* and *Trinacria* on the **Via Garibaldi,** the principal inland street paralleling the general water-front line: in the **Piazza del Duomo,** just off the south end of the Via Garibaldi, I visited the **Cathedral** (styled *La Matrice*), begun in 1098—the general design Norman-Gothic; but owing to the many restorations following damages by previous earthquakes and other causes the general impression was unsatisfactory—and the 1908 earthquake completely destroyed it. The plan of Messina exemplifies one feature of almost all Italian cities, in

that it **abounds in courts** and buildings huddled together of flimsy construction, and holding a swarming population, perpetually engaged in clothes-drying on lines strung aloft to the additional obscuring of the narrow area- and passage-ways. One of the chief sights of Messina is the **Campo Santo,** or Cemetery, to the southward of the town, with some beautiful chapel-mausoleums, and a fine view of the town and straits: the sharp range encircling to the westward is called Dinnamare—highest point 3700 feet.

The traveller will arrange his sightseeing in Messina itself to accord with the railway schedule for including a **trip to Taormina,** 30 miles southward along the east coast of Sicily. **Taormina** (ancient Tauromenium) is one of the most beautiful places in Europe, and is usually included in a visit to Sicily, however brief: **Hotels,** *Bellevue, Timeo, Victoria.* The ancient city was founded 396 B.C. by the Siculi—in a measure **taking the place of Naxos** (on whose site is the small railway town of Giardini) on the peninsula near the coast-line below the hill of Tauromenium—Naxos, as we have already seen, having been the **first Greek settlement in Sicily,** dating from 735 B.C. and being destroyed by Dionysius of Syracuse in 403 B.C. Tauromenium was a place of importance under Romans, Saracens, and Normans: to-day the modern town of Taormina is small and straggling, and chiefly interesting for its magnificent situation overlooking the coast-line and interior scenes under the very shadow of Mount Etna, and for the well-preserved remains of its **Greek theatre,** whose stage is the most

perfect in existence. The usual **arrangement of a Greek theatre** was open to the sky—the part where the spectators sat, the θεατρον proper, or cavea, consisting of rising tiers of stone seats, divided segmentally into κερκίδες or cunei ("wedges")—sometimes also cut into concentric zones by one or more διαζωματα (circular passages): in front of the spectators was the orchestra, where the chorus was placed—in the centre of the orchestra being the altar of Dionysus (or Bacchus, the god of play); between the seats of the spectators and the projecting wings of the stage were the παροδοι ("passages") by which the chorus entered: steps led from each side of the orchestra to the stage, called the παρασκηνιον ("before the scena"), being somewhat narrower than the orchestra; and the place where the actors stood was called the λογειον ("loge")—the σκηνη, or scena, being the wall which closed in the stage behind.

Leaving Messina about sunset, and proceeding first north-easterly, we soon pass the famed **Scylla and Charybdis,** the dread of the ancient mariner—the former a rock off the Italian mainland, and the latter a whirlpool or strong current on the Sicilian side; but in these days of steam neither causes any difficulty to the navigator: and rounding Capo di Faro, with its lighthouse, we turn due westward, passing shortly to the south of the **Lipari Islands with Stromboli** luridly active; and in the morning we are in the busy harbour of Palermo after a journey of some 120 miles. The traveller who prefers sleep-

ing ashore may stay the night at Messina (when rehabilitated), and proceed by the following morning's express for Palermo by the railway which skirts the north coast of the island—the journey consuming some 4 hours, and giving a good idea of intermediate points, the chief of which is **Cefalu,** with a magnificent Cathedral in the plan of a Latin cross in the Siculo-Norman style, erected in the 12th century by King Roger to celebrate his escape from shipwreck in the vicinity.

Palermo—(**Hotels:** *Des Palmes; Grand; Trinacria; De la Paix*)—is much the largest of Sicilian cities, with a population of about 325,000, ranking fifth among Italian cities—after Napoli, Milano, Roma, and Torino, in the order given. It is a handsome, well-built city, with many wide straight streets and fine buildings—some of the streets being lined with pepper, palm, and other shade-trees; whilst the commodious harbour is in keeping with the importance of Palermo as the sixth Italian seaport. To the traveller approaching by sea, especially in the morning, Palermo presents an unusually charming picture, in its situation facing eastward on a fine bay, flanked on either side by **Monte Pellegrino** (2065 feet) and **Monte Catalfano,** with an encircling range of other heights (**Monte Cuccio,** 3445 feet, the highest) along the westward bounding the gardens and orange- and lemon-groves of the fertile **Conca d' Oro** ("Shell of Gold"), the plain on which Palermo stands. Palermo has been a place of importance ever since the invasion of the **Phœnicians** about the 9th century B.C.: they were

sea-traders, rather than land-grabbers, and established commercial settlements along the western coasts of the island, Panormus (Palermo) becoming the chief of these. The naval conflicts between the Romans and Carthaginians during the First Punic War took place in the adjacent waters. In A.D. 831 Palermo was captured by the Saracens, under whom it enjoyed great prosperity: during the ensuing **Norman period** it was the capital and favourite residence of King Roger and his descendants: the great Emperor Frederick II. resided in Palermo, and his tomb is in the Cathedral: and coming to the **Spanish period,** when Sicily was an appanage of the crown of Aragon, the Spanish viceroys resided at Palermo. The climate is sunny and mild—moister than on the east coast; occasionally however the sirocco is troublesome: vegetation is most luxuriant; and the **Orto Botanico** ("Botanical Garden") is one of the most interesting in Europe. The surrounding plain, Conca d' Oro, is one of great fertility, twenty-five miles in circumference, watered by the Oreto: and the scene and fragrance of the blossoms, mingling with the green of the orange- and lemon-trees, in the early months of the year is one of alluring charm to the traveller hailing from more "Boreal" climes.

The architecture of Palermo presents a mixture of Byzantine, Arabic, and Norman elements but in few instances dates back of the Spanish period—the general aspect of the place in spite of its antique origin being distinctly modern. The leading thoroughfares are the **Via Macqueda,** considerably inland, paralleling

the harbour front, and the **Corso Vittorio Emanuele,** leading off from the extreme south of the harbour: these intersect at the **"Quattro Canti"** ("Four Corners"), an octagonal piazza constructed three centuries ago. The **Via della Liberta,** a northern prolongation of the Via Macqueda, is a favourite promenade, filled with stylish costumes and turnouts on all fine afternoons: **La Marina,** a promenade facing the bay, is well laid out—and Americans will note the **Via Lincoln** leading into it. The principal **points of interest** in Palermo are—the Orto Botanico, already mentioned, adjoining La Marina, filled with all sorts of tropical vegetation; the **Cathedral** (otherwise, Church of the Annunciation), and the **Palazzo Reale** ("Royal Palace"), near the westerly end of the Corso V. Emanuele; and the **Museo Nazionale** ("National Museum") off the northerly end of the Via Macqueda, near the Teatro V. Emanuele. The **Cathedral** dates from 1170, and is the work of an English Archbishop of Palermo; but the exterior has been somewhat spoiled by the addition of the medieval dome: the interior is chiefly remarkable for the "Tombs of the Kings," consisting of fine sarcophagi of porphyry—the oldest tomb being that of Roger, first Norman king of Sicily, who died 1154. The **Royal Palace** dates from the time of the Saracens, but in its present form is almost wholly of Norman and modern construction: the oldest part of the Palace is the Norman tower of S. Ninfa, with the Royal Observatory, whence the view is fine and extensive: from the central courtyard we ascend to

the **Cappella Palatina,** a gem of the Arabo-Norman type erected by Roger II. about 1132, the general form Latin-basilica, but containing a domed Byzantine choir and Saracen arches; the visitor will also note the nave-roof inscriptions, mosaics, bronze door leading to the sacristy—the best light being in the forenoon. Immediately south of the Palace is the Church of S. Giovanni degli Eremiti with interesting cloisters, dating from 1132 in Norman times: it has five cupolas and three apses, and on the south side is a mosque converted into a chapel. Another ancient church is La Martorana, dating from about 1143, in the Byzantine style—with finely decorated interior. The **National Museum** contains an admirable collection, especially of Greek sculpture—the chief objects being the famous "metopes" from the Doric temple of Selinus, dating from about 628 to 450 B.C. At 4½ miles from the centre of the city is the famous **Cathedral of Monreale,** forming the nucleus of a small village, conveniently reached by carriage or steam-tram climbing the considerable ascent thereto: the exterior is not very impressive, but the cruciform interior is most interesting, with fine Corinthian pillars, exquisite wood-carvings, and mural mosaics illustrating Scriptural scenes: adjoining the Cathedral are beautiful cloisters of the old Benedictine monastery formerly existent here.

XIX

CAGLIARI (SARDINIA); AND AJACCIO (CORSICA)

From Palermo (Sicily) **to Cagliari** (**Sardinia**) is a steaming distance of about 250 miles in a W.N.W. course—so that the traveller, leaving the former at nightfall, should expect to land the following forenoon. The pier harbour entrance is open towards the westward with about 20 feet of water: anchorage is 1 mile S.S.W. of the mole in 8 fathoms. Steamers leave Naples, Leghorn (Ital. *Livorno*), and Palermo weekly for Cagliari; but more convenient is the daily mail service at 5 P.M. between Civita Vecchia (the port of Rome) and Golfo Aranci, *vice versa* sailing 8 P.M., the distance of about 150 miles taking overnight.

Sardinia (in Italian, *Sardegna*) is the second largest island in the Mediterranean with an area of 9300 square miles, and a population exceeding 800,000—the density of population therefore not one fourth that of Sicily; over half the inhabitants of educational age being illiterate: of the surface four fifths is mountainous or waste, the highest points being **Gennargentu** (6365 feet) and **Monte Spina** (6280 feet). Sardinia is the central region of the great plant system of the

Mediterranean, with specimens of almost every species —the prickly-pear, aloe, castor-oil plant, and fig-tree growing wild: agriculture however is deplorably backward, wheat, the principal product, yielding under a dozen bushels to the acre, the vine and the olive ranking next in cultivation value. In addition to extensive forests the island is rich in minerals—chiefly in the north, exporting lead, zinc, silver, and antimony: other exports include cattle, olive-oil, and wine. Among the wild animals is the *moufflon*, or wild sheep, frequenting also Corsica, and generally regarded as the progenitor of the domesticated animal. The best months for visiting Sardinia are April to June: **malaria,** which is the curse of the major part of Southern Italy, usurps a wider field proportionately in Sardinia than either on the mainland or in Sicily. From the ravages of this ailment (seemingly akin in effects to those of the "hook-worm" against which John D. Rockefeller has headed so worthy a campaign in the Southern United States) may be traced the energyless drift of the peoples affected: thus in Sardinia and also in Corsica a large percentage of their populations subsist from hand-to-mouth on "workless" diets, of which the yield of the many *marroniers* (chestnut-trees) furnishes a principal component. There are 630 miles of **railway** in Sardinia, the main line extending northwardly through the westerly (less mountainous) side of the island, to **Sassari, Tempio,** and **Terranuova** along the north. The **ancient inhabitants** were Iberian; and curious relics of them exist in the round towers, known as *nuraglios*—built of

Ajaccio.

unhewn stone without lime or cement in the shape of a cone, attaining a height of as much as 65 feet and diameter of about 100 feet; they are of one or more stories and contain one or more chambers: many of them have been destroyed, but 2000 of them were counted by Giovanni Spano in 1860 as still distinguishable. The island was visited by the Phœnicians about 600 B.C.; later the Carthaginians established their colonising sway, making Cagliari (*Caralis*, or *Carallo*) their chief town: then for centuries the island formed **part of the Roman Empire.** Upon the decline of Roman power, Sardinia experienced successive incursions of Vandals, Goths, Saracens, Genoese, and other Italians: from 1297 to 1713 it belonged to the Kings of Aragon and their successors; a few years later it came into the possession of the House of Savoy in exchange for Sicily: and eventually in the second half of the nineteenth century the **Kingdom of Sardinia** was the nucleus around which the present **United Kingdom of Italy** crystallised. Cagliari is the largest town of the island with a population of 54,000, Sassari being second with 38,000: in keeping with the character of the island as a whole, neither has more than local importance (chief **Hotels—at Cagliari,** *Scala di Ferro*, and *Italia;* **at Sassari,** *Italia*).

Cagliari is built on the steep slope of a hill 300 feet high, rising out of the middle foreground of a good-sized bay, and is surrounded by extensive salt lagoons or *stagni* (from which much salt is produced). The generally narrow, winding streets, rising from the water front, iron balconies, domed houses, and antique

towers present a distinctively odd picture to the visitor hailing in from sea. The fashionable **Marina** stretches along the harbour; to the left the Largo leads to the Plaza Yenne, the most important square of town: whilst the Via Manno leads to the Terra pieno, a fine promenade with good view and tropical plants in the Public Park. The **Castello** has ancient gates, towers, and walls, the old bastions being laid out with shady walks: this building (in Sardinian, *Casteddu*) gives its name to the district, containing the vice-regal palace, cathedral, university, and other chief buildings. The **Cathedral of Sancta Cecilia** was built in 1312, and is easily distinguishable in size from the other churches—over 100 in number. The **University,** with a present roll of about 225 students, was founded in 1626, and has a fair library and museum attached—the collection of Sarde antiquities, particularly bronze idols of the early inhabitants, being interesting. The **Amphitheatre** consists of a natural depression in the rock, 100 feet deep, and 350 feet in circumference, affording space for 20,000 spectators—the seats being mostly hewn out of the solid rock: in the vaults beneath the arena may still be seen iron rings, to which the wild beasts were fastened. Near-by are remains of ancient water works, canals, cisterns in the rock, etc. At a few minutes' distance is the **Punic necropolis**—many of the tombs having been used for centuries as dwellings, being chambers hewn in the rock: on the plateau above is the **Roman cemetery,** with graves of the well type, some of which have penetrated the roofs of the Punic graves below.

Along the S. Avendrace Road, the old *via sacra*, are more graves—the finest styled the **Grotto delle vipere,** a tomb of two exiles of Nero's time, with portico, two vipers in relief, and Latin and Greek inscriptions. A number of excavated **Roman houses** may be visited in the Corso Vittorio Emanuele (entrance at No. 253). The time at the traveller's disposal from the forenoon landing until evening will be found ample for sightseeing Sardinia's capital.

Steaming away from Cagliari at nightfall, first S.S.W. to round Cape Spartivento and the S.W. edge of Sardinia, and thence in a generally northerly direction, it is a journey of some 230 miles **from Cagliari to Ajaccio** on the westerly coast of Corsica. Ajaccio enjoys 3 sailings weekly to and from Marseilles, and weekly sailings with Nice and Bona (Algeria): it has a fine situation somewhat on the westerly side of a north-running bay; and vessels may anchor at convenient distance in any convenient depth from 14 to 5 fathoms—18 feet draught going alongside the Citadel breakwater.

Corsica (French, *Corse*) is a department of France, with an area of 3370 square miles, and a population of 300,000—the density being about the same as that of Sardinia. The island is practically mountainous throughout—the highest points being **Monte Cinto** (8890 feet) and **Monte Rotondo** (8710 feet). Corsica's **railway system** embraces the trunk line from Ajaccio to Bastia in the north-east—a journey of about 100 miles through delightful scenery; following up the

Gravona Valley, past the bases of **Monte D'Oro** (summit, 7850 feet) and Monte Rotondo, and citadel-capped **Corte** (the ancient capital near the middle of the island, from which the ascent of Monte Rotondo may be made); and thence by the Golo Valley to the east coast, following briefly a plain to **Bastia**—the largest town of the island, with a population of 30,000. **Vizzavona,** at the summit of the line, is some 3000 feet above sea-level, surrounded by forests of beeches, chestnuts, and pines, which fill the beautiful depression between Monte Renoso and Monte D'Oro: the *Grand Hotel de Vizzavona* is one of the best hotels in the island, being well-adapted for summer tourists, who will find the air here in midsummer, when Ajaccio broils, most invigorating. Corsica indeed may be recommended as an all-year-round resort, the temperature of the coast and lowlands in winter being warmer than that of the Riviera. A branch line runs from Ponte Leccia on the main line to **Calvi,** the extreme north-western town, being 75 miles from Bastia and 115 miles from Ajaccio. Another branch runs from Casamozza on the main line to **Ghisonaccia,** some 50 miles due south of Bastia: some day it is proposed to extend this line to **Bonifacio,** on the straits of that name (only $7\frac{1}{2}$ miles wide at the narrowest part) separating Corsica from Sardinia; but at present that potentially important point, with its 3000 inhabitants and almost landlocked harbour, is reached by diligence traversing the long interval from Ghisonaccia over a road at several points attaining an elevation of 4000 feet above sea-

level. Corsica has been a land of strife, and possesses few important remains of its historical past: and coming to modern times, the island in spite of its climatic and scenic attractions is almost as unfamiliar to the mass of sightseers of to-day, as when the famous Boswell wrote a book upon it a century and a half ago "without apology for presenting the world" with the account.

Ajaccio, like most of the towns of the island, was, in its present state, founded by the Genoese, in the 15th century; it has a population of about 20,000: chief **Hotels**—*Grand Hotel Ajaccio, Continental;* less expensive, *De France,* and *Londres.* The **Place Bonaparte** is the chief square of town: here the striking **Statue of Napoleon Bonaparte and his four brothers,** represented as gazing out to sea, will be noticed—Napoleon mounted on a charger as the high central figure, with his brothers (Joseph, Louis, Jerome, and Lucien) standing one on each of the four small, lower, corner pedestals. The one "grand monument" of Ajaccio is **Napoleon's House**—an uninviting-looking, four-story, plaster-front building in the Place Letizia (named from Napoleon's mother) near the Cathedral: the custodian holds himself in readiness to exhibit the building at all hours of day or night, for sometimes a steamer puts in after dark, giving its passengers just time for the visit: the scant, old-fashioned furniture of Napoleon's birth-room is somewhat in decay and suggests an even greater age than to August 15, 1769, when the greatest Corsican here was born. The **Cathedral,** in the Rue du College, may also be visited.

Taken as a vacational possibility, Ajaccio has many charms—boating and land-excursions by finely-made roads enabling the visitor to vary the more leisurely pastime of lounging about its orange- and lemon-groves and gardens.

Whilst Sardinia and Corsica are not to be classed as hazardous generally to independently-conducted travel, they resemble Sicily as hotbeds of *vendetta* and *macchia* native violence: besides which in the wild parts of each a species of **outlawry** prevails, akin in principle to American mob-rule in more diversified form.

Steaming away **from Ajaccio** at nightfall along a north-westerly course, the traveller should cover the 200 miles **to Marseilles** in time for forenoon landing the following day:—and so **The Mediterranean Cruise,** as here premised and depicted, is **at an end.**

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